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VOL. XXXII. MILWAUKEE, WIS.—FEBRUARY 18, 1905. No. 16

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. -:- CHICAGO: 153 La Salle St. -:-

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Vol. XXXII. MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 18, 1905. No. 16.

Editorials and Comments

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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis. Editor, Frederic Cook Morehouse.

Offices.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

Subscriptions.

Subscription price, $2.50 per year in advance. To the clergy, $2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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PRINCIPAL CONTENTS.

Editorials and Comments 537
For Septuagesima—If Not God, Not Good—The Late Horatio B. Lewis—Truths of Natural Theology.
Death of the Bishop of Llandaff. London Letter. J. G. Hall 539
The New Premier's Declaration. European Letter. Rev. George Washington 540
The Year Book of Grace Church. New York Letter . . . 541
A Signal Benefactress. Rev. Dean Richmond Babbitt, LL.D. 543
Were There Two Isaiahs? Rev. W. E. Cooper 543
The Church and the Colored People of the West Indies. L. B. Jones, B.A. 544
"The Greater Reformation." Rev. C. C. Kemp 545
Helps on the Sunday School Lessons. Rev. E. E. Lofstrom 546
The Litany [Poetry]. Linda M. Duval-Kuhlthau 546
Correspondence: 547
The Evil of Fraternal Secret Societies (Rev. Harry Howe Bogert)—The Bible as History (H. C. Beauchamp).
Literary 548
Topics of the Day. The Special Gift of Confirmation . . 550
The Family Fireside [Illustrated] 551
Personal Mention, etc. 553
The Church at Work [Illustrated] 554
Meeting of the Utica Clerical Union—Bishop McLaren's Condition—Meeting of the Litchfield Archdeaconry—Gift to St. Stephen's, Ridgefield—Rev. Mr. Stokes Declines Election to St. Paul's Concord, N. H.—Dr. Darlington Accepts—The New Bishop of Kentucky at Work—Gift to the Cathedral, Lexington—Funeral of Rev. Morton Stone—Death of Mr. Alger—Warden Butler Resigns—Death of Rev. Joseph Barber—Death of Mrs. Coxhead—Death of Mr. H. B. Lewis.

FOR SEPTUAGESIMA.

We do not abruptly pass from the glories of the Christmas-tide to the deep shadows of the Passion-tide. Christmas shades off into the Epiphany. The Epiphany leads on to the pre-Lenten season. The pre-Lenten season merges into Lent itself, upon the forty golden steps of which we ascend to Calvary.

Heretofore we have been journeying under the extended illumination from Bethlehem. Now for awhile we are to journey under the anticipated illumination from Calvary. Whatever of needful lesson the Church now brings us, we must receive and ponder beneath the forecast shadow of the Cross.

As we enter "the penumbra of the Lenten eclipse," we are confronted with the parable of the Vineyard, the theme of which, in connection with the pre-Lenten season, in a general way, is this: Work, work in the light which flows from the Passion of Jesus Christ.

Not religious work alone, but all work. The parable marks a transition, not wholly in the thing done, but also and especially in the place where it is done, in the position of the man who does it. We call this transition "entering the Lord's vineyard"—clearly the reference is to the change wrought in Holy Baptism—and a constraining thought to be borne in mind, is that whatever the baptized do, the work of the world no less than work for the Church, they do *in the Lord's vineyard,* beneath the eye of the Master of the vineyard.

Both lessons which flow from this fact are greatly needed.

Surely a baptized man must not be willing to be in the Lord's vineyard and do none of His work, a mere cumberer of holy ground, unwilling to bear "the burden and heat of the day." But, as he cannot all the time be doing "religious work," so-called, let him remember his further vocation as a son of the Kingdom: namely, the privilege of doing his own work, the work of the world as we call it, within the sacred enclosure of God's grace, in the Lord's vineyard, under the direction and beneath the watchful eye of the Master of the vineyard, the Searcher of all hearts, "without whom nothing is strong, nothing is holy."

B.

The will of God can never be other than good; but I doubt if any man can ever be sure that a thing is the will of God, save by seeing into its nature and character, and beholding its goodness. Whatever God does must be right, but are we sure that we know what He does? That which men say He does may be very wrong indeed.—*Geo. Macdonald.*

In my daily life I am to ask "How would *Christ* have acted in my circumstances? How would He have me act? How would *Christ* fulfil my duties, do my work, fill my place, meet my difficulties, turn to account all my capacities and opportunities?" This is to be the law and inspiration of my whole life; not only of my outward acts, but of all my inward thoughts and desires. There is to be a manifestation of the Divine Nature in *me.*—*Bishop A. C. A. Hall.*

There is a mighty power in silence sometimes, and silence is frequently an evidence of power. He who can control his tongue can control his entire nature. He who can control his words knows how to speak, and often his silence is more impressive than his speech. "Brilliant flashes of silence" is by no means a senseless expression. How often have we seen the babble of the foolish hushed by the silent glance of an earnest soul; how often the ribald jest or scurrilous word has died upon the lips, when an indignant silence was the only reply it could evoke!—*Selected.*

IF NOT GOD, NOT GOOD.

MANY Protestants who deny the Deity of the Lord Jesus Christ, cordially unite with Catholic Churchmen (if they do not actually rival them) in extolling the perfections of our Lord's Human Nature or character, and in pointing to Him as the one ideal type of manhood. With us they reverence the Lord's simplicity of bearing, His marvellous self-sacrifice, His love of the poor, His fearless courage, and His masculine strength perfectly blended with feminine tenderness. With us, they point, not merely to any one virtue, but to the equal balance and symmetrical proportion of all excellence manifested in our Lord's character, the wonderful absence of any warping one-sidedness and exaggeration or deficiency of endowment necessary to perfect manhood. With us they acknowledge His manhood to be suitable for a universal type, without regard to race, age, or sex.

But in defending the Deity of the Lord, we Catholic Churchmen remind our Unitarian friends that this "ideal man" made certain most extraordinary claims for Himself, which must somehow be adjusted to their ideal of His manhood, if they are to retain that ideal. He said that He was the King, Master, and Judge of men; that He had existed eternally with the Father; that He was one with the Father; that men who had seen Him, had seen the Father; and that no man came unto the Father, save by or through Him; that He created the world out of nothing; He would save the world through faith in Himself; the Kingdom, the throne, and the angels of God, were His Kingdom, His throne, and His angels. He is to raise the dead, and assign eternal rewards and punishments; in short, He claims for Himself in a hundred different ways the powers and attributes of Almighty God.

Now we ask of our Protestant friends, How are you going to reconcile your ideal of perfect manhood, as exemplified in our Lord, with these amazing, stupendous claims which He makes for Himself? If He is nothing more than a man, His unbounded personal pretensions, and the self-assertion which He continually advances, are either sheer imposture and blasphemy, or else they are the hallucinations of an utterly unbalanced mind. If your ideal type of man must be sober, truthful, sane, and gifted with that spirit of humility which springs from a consciousness of limitation, and dependence, and weakness in God's sight, how, pray, are you going to adjust what the Christ says of Himself to your ideal? You simply cannot retain your moral ideal of our Lord's human character, unless you admit the absolute truthfulness of His divine claims; for if He is actually perfectly man, and yet perfectly God, then His divine claims are not inconsistent with the ideal type of manhood which He represents.

Christ the Lord is God, or He is nothing. There is no room for any intermediate being who is neither God, Angel, nor Prophet, in any serious theistic Creed.

Now why is not precisely the same line of argument available in defending the Catholicity, or divine character of the Church? The Church, like any organization composed of men, has, first of all, a purely human side, a visible body which men can see and study for themselves; and many Protestants who deny the Catholic claims of the Church, often cordially unite with Churchmen in their admiration for certain phases of the Church system. At any rate, they frequently imitate its methods and its worship. For example, many distinguished Protestants, like Dr. Lyman Beecher, have extolled the advantages of the Church system on the ground of practical expediency, admiring the episcopal form of government, the dignity, soberness, and beauty of liturgical worship, the instructive character of the festivals and fasts of the Christian Year, the thoroughness of the catechetical system of teaching, and the breadth of the Church as exemplified in her charities, and her tolerance of individual opinion. Thus they practically admit that in many ways the Episcopal Church approaches an ideal system, regarded merely as a human Protestant organization, devised by the wit of man.

But the question presents itself: Can you possibly regard the Church as an ideal system on its purely human side, if you recall what the Prayer Book says of it? Does the Church represent herself as one of many equally valid Protestant sects, or as an organic part of the Catholic Church, teaching Catholic doctrine?

In the Creeds she claims historic communion with the "One, Holy, Catholic, and Apostolic Church" "throughout the world," and in her Litany, she prays to be defended from the "*sins* of heresy and schism." She asserts that she is "indebted for her first founding" to the ancient Catholic "Church of England," from which she "is far from intending to depart in any essential point of doctrine, discipline, or worship," and in which the "Orders of Bishops, Priests, and Deacons," "have been continued" from "Apostolic times"; and into whose ministry men are "lawfully admitted" only by "episcopal consecration." With this "ministry of Apostolic succession," the Church claims that Christ promised the gift of His perpetual presence. She possesses a real "priesthood," authorized to bless bread and wine on an "Altar," that men "receiving these Holy Mysteries," may be "partakers of Christ's blessed Body and Blood," and that these "priests" may offer these "Holy Gifts" as a "Memorial," a "Sacrifice" before the "Divine Majesty" of God.

The priest is authorized to "remit sins" in absolution, to convey the sacramental gift of "regeneration" in Holy Baptism, to teach "in the Name of the Lord," and to give the benediction of the Church in Holy Matrimony on the bond which is indissoluble except by "death." In Ordination, and Confirmation, the Church, through the laying on of the Bishop's hands, imparts special gifts of the Holy Ghost. Again, the Church asserts her own authority in matters of faith, and her acceptance of Catholic traditions.

As a matter of fact, the Prayer Book from beginning to end assumes that "this Church" is the creation of the Lord Jesus Christ, endowed by Him with supernatural authority, truth, and grace, so that in addition to its human side, its human nature, it has also a divine nature which differentiates it forever from all Protestant sects of human origin.

The apparently extravagant pretensions and self-assertion which the Church thus makes when she assumes to speak in the Name of the Lord, must be either absolute imposture, little short of blasphemy, or else an epidemic of insane delusion on the part of Catholic Churchmen, if the Church is really nothing but a human sect. You cannot possibly adjust the Prayer Book claims of the Church to the spirit of sober, sane, intelligent truthfulness and humility, which must characterize the minds of the members of any sect organized by men as a matter of expediency, to teach their own views of the Bible.

Protestants often assert that Catholic Churchmen are arrogant, bigoted, narrow, intolerant, and exclusive; but must we not go further than this, and say that if the Catholic claims of the Prayer Book are not based on historic facts, not actually and unequivocally true, then we as Churchmen must give up our belief that *in any sense of the word* the Church is an ideal system, because through her false claims she forfeits our respect and confidence, no matter how admirable her system, as a system, may be? But if you once grant that the Catholic Church was created by the Son of God, who so associates His Personality and perpetual Presence with it, that it is really "His Body," if He sends it to go unto all the world, endowed with His authority, His grace, and His truth, as the means of salvation for all men of all time, as the Prayer Book distinctly teaches, then most certainly the Church must have a Divine as well as a human nature; and her self-assertion as the supernatural Body of Christ, is quite in harmony with her purely natural advantages as a human system.

Si non Deus, non bonum—If the Lord is not God, He is not Good. So, too, if the Lord's Church is not Catholic, while it pretends to be, it is unworthy the reverence or confidence of any sober, intelligent, and truthful man. Γ

UNDER the head of Western Michigan in the department of "The Church at Work," is recorded the death of Mr. Horatio B. Lewis, late of Ypsilanti, and for most of his life a resident of Elk Rapids, Mich.

We recently described in these columns the character of the "Faithful Layman." Had the question been put to any one who knew Mr. Lewis—Where is there such an one?—instantly Horatio B. Lewis would have been pointed out. Mr. Lewis was everything therein described. He loved the Church. He was a man full of the business of the world and a trusted and successful man in all commercial lines; but he was never so engrossed in his daily business that he could not give a due proportion of his time to the work of the Church. He was a lay-reader. He was an ardent Brotherhood man. He was filled with zeal for missions. When he went to Cuba he was full of enthusiasm regarding the business outlook, but he did not forget the Church. He planned to work for the Church's interests from the very moment when he decided to go for commercial purposes.

When he went from home on business trips, the Lord's Day always found him at the Church's altar.

He has been taken from the Church Militant in the prime of life. He could ill be spared, as we judge such dispensations of Providence. But God's ways are not as our ways, and we bow in humble submission to His decree. A faithful layman has passed from the Militant Church into the Church Expectant.

"Lord all-pitying, Jesu blest,
Grant him Thine eternal rest!"

IT is curious what a number of the truths of natural theology are discoverable on a trip to the seashore. Of course the seeing eye must be there or they escape notice; but without the seeing eye there is no meaning in anything, not even in a printed book. To one who takes the trouble to look, however, and looking is given power to see, it is as if God, not content with symbolling His excellent glory in the world and in the sky, had blazoned it broad in gigantic letters of blue sea and yellow sand and kept it for a witness around all the continents.

Take, for instance, the long and wonderful beaches, gleaming in sinuous mile on mile along the coast where the lonely breakers crash, ponderous to their end. Thunderous sea and sand it is, but not that wholly. If one but looks long enough, it grows ever plainer that each wave in its history is a curiously accurate type of a human life—for are we not members of God as waves are of the sea?—and on death's coast line the surge of humanity breaks as these waves on the sand. There is no part of each wave but is dragged back again. Yet the thing that made the wave—the wind, breath, spirit, force which was its cause—is not dragged back, but is transmuted, rather, and passed on into the heavens in a form that at first seems thunderous discord, but which, heard a little further off, is recognized as the eternal music of the sea.

Looking seaward from some beach-dune, we can mark the long horizon, a half-circle, not a straight line, until slowly comes the comprehension that some power has placed here around man's little life in world-wide orbs and circles, the symbol of eternity. On the horizon-line a white sail glimmers, glimmers, and is gone. To one who has watched the dying, the suggestion is irresistible. It goes exactly as the last flicker of a man's life goes. Who, standing on a sand-dune, would ever guess (had no bold captain crossed the horizon-line and returned), that that sail has gone through no annihilation, not even through any great calamity, but sails now a wider and freer course, with more sea-room? The great and resonant sea, chorally jubilant, sounds and reveals God's presence immanent and many of His truths. It is as if the great sea were His creature and symbol: not creature merely, but His great symbol set round every continent, showing Him clearly. As it encompasses earth, so He environs all. As He is the source of all waves and rivers, things changed and not the sea but distinct from it, and yet deriving their being from it and somehow like it and akin, so is He the source of all beings and their goal. As the ocean lies beneath all waves, so He silently rests beneath the activities of all souls. Yet in sheer accuracy, in accordance with nature's teaching as well as with Theology's, we should say, "They," not "He." Five great oceans lie beneath the winds. The sea is fivefold. Yet also it is one. Separate each from each, different from edge to utmost deep, they are still interchanging one water so that which is at one time the substance of one is at another time the substance of another, as the currents carry: and the oceans are not the same, and yet not different, but five in one and one in five; and the mystery of the Trinity symbols itself forth around the continents, as the great ocean-currents pour from sea to sea.

Z.

SIR JOHN LUBBOCK, in a recent lecture, treated the subject of ants with his usual ability. He told the following touching story: Amongst a colony of ants which were under his own observation, one ant was born a cripple. Sir John said it was most pathetic to watch the tender care which was shown towards the unfortunate ant. This is only a corroboration of the well-known story of the blind rat which was led about by two of its comrades, each of which held in its mouth the end of a stick which the sightless one held firmly between his teeth, and in this way they were seen on several occasions to go some distance. It is interesting to look upon such instances of sympathy as acting antagonistically to that most cruel of all natural laws, "the survival of the fittest," by which the weakest go to the wall.—*Selected.*

DEATH OF THE BISHOP OF LLANDAFF

His Episcopate Extended over Twenty-one Years

ABBOT GASQUET REPUDIATES THE N. Y. SUN REPORT

Notes of General Interest

The Living Church News Bureau
London, January 31, 1905

THE Bishop of Llandaff, whose soul departed at the Palace, Llandaff, last Tuesday evening, was both in respect of age and order of consecration the senior Bishop of the Church in Wales; while personally he seemed to have been quite universally regarded amongst his countrymen—by Churchman and Dissenter alike—as the Grand Old Man of the principality.

The Right Rev. Richard Lewis, D.D., who was in his eighty-fourth year, and who had but recently completed the twenty-one years of his episcopate in the Llandaff Diocese, was a Welshman of the best type, and belonged to one of the most ancient and historic of Welsh families. On his father's side one of his remote ancestors is said to have been a king of Pembrokeshire, and a contemporary of Howel Dda, the legislator of the then independent country of Wales; on his mother's side he was descended from General Poyer, one of the three generals who so stoutly opposed Cromwell when his rebel army was in South Wales, and who was subsequently shot in London as a loyalist. He graduated from Worcester College, Oxford, of which he was a scholar, in 1843, and was ordained priest in 1846. His first assistant curacy was at Denchworth, Berkshire, and in 1851 he became rector of Lampeter Velfry, Pembrokeshire, where also his family seat was situated; and he was subsequently made a Prebendary of St. David's Cathedral, and Archdeacon of St. David's. In 1883 he was nominated by the Crown, on the advice of the then Premier, Mr. Gladstone, to succeed Dr. Ollivant as Bishop of Llandaff.

Dr. Lewis' episcopate was marked by multifarious and striking evidences of Church growth and activity; during that period £350,000 was raised for Church extension, and 150 new churches and mission rooms were built, seven new churches being erected at a cost of £60,000. The Bishop was wisely (as not unnaturally) a firm believer in the clergy of his Diocese having an intimate knowledge of the Welsh language. In the early days of his episcopate he refused to institute two English clergymen, although presented by so influential a personage as the Marquis of Abergavenny, on the ground that none but Welsh speaking clergy could adequately discharge their duties in Welsh parishes. The Marquis brought a suit against the Bishop of Llandaff, but the court gave judgment in Dr. Lewis' favor. Apropos of his extensive Confirmation work, he on more than one occasion stated that he constantly received many letters from Protestant Dissenting preachers applying for admission into the Church, with the view of being ordained to the Priesthood. In the "ritual" controversy the Bishop was apparently, on the whole, more in sympathy with the Catholic than the Protestant side. At his last diocesan conference he happily expressed disapproval of the attack on the Athanasian Creed. On the Education question he had taken a strong stand in support of Church schools. R. I. P.

Abbot Gasquet repudiates altogether in the *Tablet* the account given in the New York *Sun* (to which reference was made in my last letter) of his alleged "informal talk" at the Roman Church seminary in Dunwoodie, U. S. A. He writes: "The greater part of it is certainly not what I said at all; much is obviously contrary to fact, as all who know anything about the subject will see, and the rest is so distorted from what I did say as to make me think that some one has been perpetrating an American joke at my expense."

Lord Halifax, who has recently returned home from South Africa, was received in private audience by the King at Buckingham Palace on Saturday, the 21st inst.

The King has sent to the Church Army a donation of four deer from Bushey Park (near Hampton Court). The venison will be distributed among the Army's various labor homes, which are at present unusually crowded.

The Nicene Churchmen's Union, which exists to bear witness to the only orthodox and œcumenical form of the Nicene Creed, has addressed a memorial, bearing thirty-one signatures, to the Archbishops of Canterbury and York concerning the matter which surely ought to be regarded by all Catholic-minded Churchmen in England as a very real grievance. The memorial requests the Archbishops to take such steps as may be necessary for the removal of the addition of the words "and the Son" in

the clause in the Nicene Creed relating to the Procession of the Holy Ghost.

With reference to the Protestant religious revival which begins its operations this week in London under the leadership of Messrs. Torrey and Alexander, who are visiting England from the United States for a general enterprise of that nature, and who have invited the coöperation of the clergy in their London campaign, the *Guardian* understands that the Bishop of London has felt it impossible to take part in any of the meetings or to give any active coöperation. He has, however, sent a message to the effect that he personally welcomes any attempt on the part of earnest Christian men to arouse the sinful and the indifferent to a sense of religious need and to bring them to a knowledge of the faith and love of Christ.

It appears from a correspondence which has been forwarded to the newspaper press that the Bishop of St. Alban's some while ago wrote to the Rev. R. C. Fillingham, the notorious nomadic and Protestantizing vicar of Hexton, asking him, *"without threatening legal consequences"* (italics my own), to abandon his habit of occasionally preaching in Protestant Dissenting chapels. Mr. Fillingham replied that he must consult his "Protestant friends all over the country" before definitely replying. He subsequently wrote that he had done so, and the result had been that when he asked them whether he should accede to his lordship's suggestion, the reply had been a unanimous negative. He, therefore, felt constrained to say that he felt it his duty still to preach from time to time for his Protestant Dissenting "brethren," and he had made several such engagements for this year. He was prepared to take the consequences, if any, of such proceedings. In reply the Bishop merely said that he had received "with regret" Mr. Fillingham's letter. The vicar of Hexton will continue, of course, to feel quite secure in his benefice so long as his Diocesan treats him in so singularly bland a manner.

It is stated that the Rev. C. P. (Father) Hopkins has been reëlected Superior-General of the Order of St. Paul for a further term of five years. This Religious Community, which was founded by Father Hopkins, and the main house of which is at the Abbey, Alton, Hampshire, is doing excellent work amongst sailors.

At Winchester Castle on Saturday the Bishop of Winchester presiding, the Archbishop of Canterbury was presented with his portrait, painted by Mr. Cope, A.R.A., subscribed for by the clergy and laity of his former Diocese of Winchester, on his elevation to the Primacy. It is proposed that the portrait shall ultimately be placed with other portraits of the Bishops of Winchester in Farnham Castle, the residence of the See.

Westminster Abbey was the scene last Wednesday morning of the consecration of the Rev. A. B. Turner to be Missionary Bishop in Corea and of the Ven. Archdeacon Boutflower to be Suffragan Bishop of Dorking in the Diocese of Winchester. The Archbishop of Canterbury, who was the chief officiant, was assisted by thirteen Bishops, including the visiting Bishops of Brechin and Colombo, and the Missionary Bishop of the Church in the United States to the Philippine Islands, Dr. Brent. A position of special honor was assigned to the last named prelate, he being the Epistoler.

An appeal on behalf of what its signatories believe to be the chief end of all true education—"the formation of moral character"—has been addressed to the various Local Education authorities of the country. Among the motley group whose names are undersigned are the two Archbishops, the Bishop of London, the Duke of Northumberland, Lords Rosebery and Kelvin, the Vice-Chancellors of Oxford and Cambridge, the vicar of Leeds, Drs. Fairbairn and Horton, Messrs. Campbell and Meyer, "General" Booth, the editor of the *Contemporary Review*, Mr. G. Cadbury, and Lady Henry Somerset. The signatories say that they approach the matter "in the interest of no denomination." Their position then is tantamount to what Mr. Gladstone called the "moral monster of Undenominationalism." It seems, therefore, many pities that any Churchmen signed the appeal.

With the beginning of next week the Royal Commissioners, under the presidency of Sir Michael Hicks Beach, will be holding their sittings, not at the Church House, but at the Royal Commissions House, Old Palace Yard. The *Daily News*, in its "Religious World," inserts the following from a correspondent: "A trustworthy rumor seems to indicate that this announcement of the migration of the Royal Commission is a diplomatic method of concealing the fact that the Commission has in reality been forcibly ejected." The Church House, as the correspondent goes on to point out, has no connection with the State, but is private property erected and maintained by voluntary subscribers. Not unnaturally, definite Churchmen among subscribers have "hotly" resented the choice of the Church House for the meeting place of a Parliamentary Commission directed against their own friends, and to have threatened, it is said, not only to withdraw their support if the Commission were suffered to remain there, but to take the matter into the Law Courts.

The London correspondent of the *Western Daily Mercury* (Plymouth) hears a rumor that there is some idea of filling the See of Ely, when vacated this coming summer by Lord Alwyne Compton, by transferring Dr. Collins, Anglican Bishop for Southern Europe. Such an arrangement would be acceptable, I dare say, to Churchmen quite generally. J. G. Hall.

THE NEW FRENCH PREMIER'S DECLARATION

His Programme of Reforms

SAD EVENTS IN RUSSIA

The Sunday Labor Question in Belgium

The Living Church News Bureau
Paris, February 7, 1905

WHEN some 50 or 55 years ago Lifeboats were made a special study, the *sine qua non* of any excellency in every competing model was this, That the boat should be able to "right itself"; which means (for the benefit of non-nautical readers) that though upset, and turned even bottom upwards for a moment by some irresistable wave, it should of itself recover again its proper position and float gunwale upwards.

What has been proved to be possible for a boat becomes often true in other matters. Amongst the rest in Home politics in France. The Combes Ministry has been doing its best to float the country bottom upwards. The time has come when it has felt that it must recover its equilibrium. That ministry has fallen, and is a thing of the past. A new era of things is hoped for in the new controlling powers. At any rate, it may be predicated that the "acrimony" which seemed to rule in the treatment of the "Congregations," and the question of the soverance of the Concordat, will not be a feature of such marked violence as heretofore. That any very special change in the present policy (as regards these two questions) will take place immediately, is hardly to be expected. But the boat is beginning to right itself, however much water-logged it may continue for a time to be.

"There is hope for the future."

M. Bouvier, the new Premier, has made his declaration. He has told the Deputies of the chambers and the people of the country what he intends to do. It reads somewhat ominously. It is to be hoped that the distance and difference between the bark and the bite may retain their traditional relations. As the points of Reform all touch one another, and affect one another indirectly, I quote the analysis of his programme:

To hasten to the utmost the realization of the reforms concerning which the Chamber, at the last interpellation on general policy, indicated the sentiments of the country—assistance to the old and incurable, the repeal of the Falloux Law, the Income-tax, the separation of Church and State, and a pension fund for old age—the Government will take them up at the point to which the preceding Cabinet and the Parliamentary Commissions have brought them. All its efforts will be given to that task, and it will not be its fault if it does not succeed.

Returning to the original conditions of the Combes Bill on public worship, a point has been brought out in the *Figaro* which, from its sheer spirit of tyranny, one would think would have condemned the Bill, had the late Minister survived in office to effect it. Though despoiled of their temporal possessions, it might be thought that the Roman Catholics of France could have gone where they listed and worshipped as they liked, whether in the wilderness, in barns, or in catacombs. But no—A clause in the Combes Bill actually prescribed that "religious worship could not be held in any public buildings other than those allotted for worship under the regulations defined in the present enactment." Since it is within the power of a prefect to refuse either the lease of an old building or his sanction for a new one, it follows that liberty of worship for the future in France would be dependent on the good will and pleasure of Government officials—men connected, perhaps, with the Grand Orient, and prepared to draw up delations from the materials afforded by the lists of Church subscribers. That a system of surveilance, if not of espionage and delation, of the clergy

would be set on foot is suggested by the retention in its functions of the present *Direction des Cultes,* which would then be no more than a special bureau of police.

It might well be supposed that this was the last straw which weighed down the balance against the late Government.

RUSSIA.

In the sad events which have lately disturbed the peace of the capital of the country, it is markworthy to note how even in the case of popular demonstration the idea, protection, and association of religion and the Church, is inseparably connected with every movement whether in or out of order. The misguided crowds would probably have never marched to their destruction had they not felt that they had amongst them some tokens of Orthodoxy. This is probably the reason that the Holy Synod in a circular lately put out and propagated speaks in such strong terms of that which had taken place.

The passage bearing on this runs thus: Those who led them astray had in their midst a criminal priest, who impudently disdained his sacred vow, and who is now before the Ecclesiastical Court. He was not ashamed to give into the hands of the workmen whom he had deceived the cross, the holy pictures, and the Church banners which he had forcibly taken from a chapel, in order, under the protection of the sacred relics, so dear to the faithful, to lead the men to certain disturbances, and some even to death.

Another rather prominent figure—Maxim Gorky—has been involved in the late disturbances, who also has given a religious "tournure" to the demonstrations. A well-known writer "for the people" amongst the Russians and a popular author amongst ante-governmental circles, his religious biases are not at all in sympathy with the Orthodox Church, rather I have been given to understand on the lines of Tolstoi and others of that school. So much does he seem to have been implicated in late events that there is a rumor that he is in danger of being hung for high treason. A movement has been started among German literary men to appeal on his behalf to the Russian Government. Several leading authors have already signed the petition. It is suggested that a similar protest should be made by literary men in other countries.

BELGIUM.

I think I mentioned in a previous letter the strong effort that has been made in Spain, supported loyally by the Church, to obtain a more definite cessation of labor on Sunday. The same question has become one in Belgium, and is happily being threshed out with more or less strong feeling, on either side. A new proposal of law on the subject has just been brought before the Belgian chamber. It appears that it is being very hotly discussed. The Catholic journals naturally are strongly in favor of the adoption of some fixed rule in the matter. The Anticlerical organs declare that any legislation on the subject would be unconstitutional. It seems that a certain article in the conditions of the Constitution exists, which declares that—*"Nul ne peut être contraint d' observer les jours de repos d' un culte quelconque"*—"No one shall be obliged to observe the days of rest of any 'profession of faith' whatsoever."

The popular press, with its socialist tendencies, seems pretty fairly divided on the question. Some journals advocate simply a day of rest during the week, others declare energetically for the Sunday day of rest. Although the debate has hardly yet been fairly begun in the Parliament, it seems evident that all the Catholic party will vote for the Sunday; while possibly some deputies of the extreme left will join in with them. It is rather curious that the form of the proposal of the law should be expressed somewhat vaguely. It is urged that the object of the proposition is to assure *"la libertè des travailleurs"*—the freedom of the working population—by allowing them and enjoining upon them to rest on one day out of the seven. It is, however, more than probable that the right move will be made in the right direction, and the Sunday secured to the Belgians as the legitimate Day of Rest.

Side by side with this it is instructive to note the opposition that the *fait accompli* in Spain appears to have excited. A certain periodical of that country, painting in vivid colors the "terrible picture" that Spain presents (in the writer's opinion) at the beginning of 1905 proclaims "that the Sunday's Rest is the most conclusive proof that the nation is in the hands of Clericals, is that the present age is one of Retrogression. The only reform carried out with vigor," saith the scribe, "is that of Sunday Rest. That reform, put forward with the most mischievous intentions, has given Spanish life, during these last two months, a completely mediæval character. We have suffered from, and shall suffer even more, from this spirit of Church Rule (*del espiritu teocratico*). The Government that has imposed this reform, the protector of clericalism and capitalists (!) has met with unexpected allies, in this country made up of contrasts in the very socialists themselves, who have voted with it."

The "Sunday day of Rest" is one of the last signs of decadency in Spain, the writer concludes.

GEORGE WASHINGTON.

THE YEAR BOOK OF GRACE CHURCH

The Institutional Work

RECITALS OF THE CHURCH CHORAL SOCIETY

Junior Clergy Missionary Society

DEATH OF MR. JAMES POTT SR.

The Living Church News Bureau
New York, February 13, 1905

IN his preface to the year book of Grace parish, the rector, the Rev. Dr. William R. Huntington, makes the first authoritative announcement of the purpose of the wardens and vestry in the purchase of the property at Tenth Street and Broadway, recently mentioned in these letters. He says: "The journalist was in error who announced that the purpose had in view in the purchase of the property was the erection of a parish house. The facilities of this sort already enjoyed by Grace Church are ample, and call for no increase. The main motive of the vestry in negotiating the purchase was to guard against the erection, in our near neighborhood, of buildings so lofty as to dwarf one of the most beautiful groups in the city into insignificance. This, which has happened elsewhere, we did not wish to have happen to us; and we felt that we were serving New York as a city, and not merely safeguarding our own parochial interests, in doing as we did. Upon the expiration of the lease held by the present occupants of the premises, we hope to lay out the greater portion of the land as a lawn, and to erect, at the rear of the lot, an income producing building similar in style to the Potter building, immediately to the north of the rectory garden. The proposed building would have its entrance on Tenth Street, with an arcaded side elevation facing Broadway; and, taken in connection with the façade just above us, would furnish an appropriate frame-work to the whole picture."

Dr. Huntington begins his preface by saying that when one has edited, in the same parish, no fewer than twenty year-books in succession, the task of finding fresh thoughts with which to introduce a twenty-first is likely to prove fruitless. "But," he says, "there is a certain power in sameness, and it is possible to stand too much in dread of repetition. That the work of a Church should go steadily on and on, undisturbed by novelties of administration, after good and wise methods have once been settled upon, is, after all, the best thing that can be wished for it. If a Year-book shows no falling-off in the amount and quality of the work accomplished, reasonable readers will be content. That it should be a record of innovations is scarcely to be desired. All of which may be but further proof that conservatism is the accompaniment of advancing age."

Even a glance through the nearly two hundred pages of the book shows that there is no falling-off in the work being done by Grace parish, nor in the good accomplished among the downtown population in which parish church and chapel are both situated. The record of work is subdivided in the year book as follows: I., The Religious Instruction of the Young. II., Missions at Home and Abroad. III., Industrial Education. IV., Industrial Employment. V., The Care of the Sick and Needy. VI., The Care of Little Children. VII., The Visitation of Neighborhoods. VIII., The Visitation of Prisoners. IX., The Promotion of Temperance. X., Fresh-Air Work. XI., Libraries and Reading Rooms. XII., Friendly Societies and Brotherhoods.

No complete statement is made of the finances of the parish, but in an appendix there is a statement of the receipts and expenditures of funds which passed through the hands of the rector and his representatives. This amounts to $109,745, the largest item of receipts being $46,679, "privately contributed for designated and discretionary purposes." Special collections on Sundays and Feast Days amounted to $29,993. Expenditures for parochial objects included $7,920 for alms; $10,000 toward endowment of choir house; $5,093 for Grace Hospital; and $3,500 for the Industrial School. Large contributions for ob-

jects outside the parish are $5,000 to All Saints' Industrial School, Sioux Falls; Domestic Missions, $4,696; Hospitals of New York, $1,803; Missions, General Fund, $2,815; Missionary Apportionment, $3,781; New York Training School for Deaconesses, $5,150.

The first recitals of the present season of the Church Choral Society were given last week in St. Bartholomew's Church, under the direction of Mr. Richard Henry Warren. In the programme the Society adheres to its purpose to present choral works intended for the Church in the Church atmosphere, but with large chorus, orchestra, and other accompaniments out of the reach of the average parish church and choir. Last week's programme included Mendelssohn's Hymn of Praise, Brahm's "Song of Destiny," and a *Te Deum* and Benedictus by Sir Edward Elgar. The critics seem divided in opinion as to whether the Brahms number is "sacred" music in a technical sense, but its rendition called forth louder praises than any of the other numbers. Mr. MacFarlane of St. Thomas' Church was the organist, and there were several soloists and a chorus of a hundred or more. It may be remarked, in this connection, that Mendelssohn's Hymn of Praise was heard in a local church not long since, having been sung at the annual choir festival of the Church of St. Mary the Virgin.

Since its organization in December of last year the Junior Clergy Missionary Association of the Diocese of New York has held two meetings. Attendance at the meetings has not been all that was desired, but there has been an evident interest and zeal shown by the clergy who have been present. At the January meeting Bishop Greer conducted an interesting conference on "Ways and Means," and at the February meeting, held on the second day of the month, the Rev. H. R. Hulse spoke on "Cuba," bringing out the religious needs of the Island and the work done in them by the Church and other religious bodies. The object of the Association is not the raising of money for missions, but the deepening of interest therein, and the making of the clergy more missionary-hearted by intercession, information, and social intercourse. Active membership in the Association is limited to the clergy of the Diocese who are within twenty years of their ordination to the diaconate, but all clergy are made welcome at the meetings.

Bishop Coadjutor Greer has this week sent a circular letter to the clergy of New York, as follows:

"Reverend and Dear Brother:—I am sending out this notice to all the clergy of the Church in that part of Greater New York included in this Diocese, asking them to unite with me in a short Pre-Lenten Service in Grace Church chantry, on Thursday morning, February 23d, at 10:30 o'clock. I am doing this in the hope that by means of such a service of personal consecration we may be prepared to minister more effectively during the season of Lent to those who in the Providence of God have been committed to our charge, and for whose spiritual welfare He has made us responsible. The service will consist of the celebration of the Holy Communion and a short address. Will you be good enough to make a note of the time and place of the service and let me confidently expect that you will be present?

"Believe me always,

"Sincerely your servant in Jesus Christ,

"(Signed) David H. Greer."

At the Sunday School meeting held in St. Thomas' Church last Wednesday evening, the steps were taken for the organization of an Archdeaconry Sunday School Association, which, while being distinct from the Sunday School Commission of the Diocese, will have similar purposes, the two working in harmony and sympathy. The aim of the Association will be to stimulate and harmonize the Sunday School work throughout the Archdeaconry. Archdeacon Nelson presided at the meeting and will be the head of the Association, a resolution to organize which was introduced by Bishop Potter. The draft of a Constitution and By-laws was introduced by the Rev. Mr. Hicks of St. Agnes' Chapel, but a number of changes were suggested in it and it was referred back to a committee. Addresses were made by Bishop Potter, Bishop Greer, the Rev. Dr. Duhring, and the Rev. Pascal Harrower.

A meeting of the Board of Trustees of St. Faith's School for Girls, now situated at Poughkeepsie, was held in the Church Missions House on Friday of last week. A legacy of Six thousand dollars was announced to the Board and arrangements were made to build a large extension to the school building, to provide a chapel, class-rooms, and dining hall adequate for the growth of the school. St. Faith's School was established some years ago at Saratoga, and its new location is a great advantage, as it gives scholars and teachers the privileges of lectures and other events at Vassar.

The Men's Guild of the Church of St. Mary the Virgin is bending its energies toward the reopening of the Summer Home at Huntington, Long Island, which was established a number of years ago by the late rector, Dr. Brown, but which for several years has not been opened. As a step toward securing funds for the work, a musicale was given by members of the choir in the Parish Assembly Rooms, on Tuesday of this week. There has just been presented to the Church of St. Mary the Virgin, a beautiful Missal, in memory of John Townsend Willis and Sussannah Hewlett Willis, his wife, who were for many years communicants of the parish. The donor was their only child, Miss Willis.

Mr. James Pott, for more than forty years treasurer of the Diocese of New York, and connected officially with many Church organizations and enterprises, died on Wednesday of last week at the home of his sister in this city. Mr. Pott was seventy-six years of age and had within the last few years withdrawn from much of the active work of Church and business, and spent much of his time with his son, the Rev. W. H. Pott of Wappingers Falls, N. Y. He had been there most of the winter, but came to the city a few weeks ago. Exposure to the weather on a stormy day is thought to have been the primary cause of his death. For forty-five years Mr. Pott had been a member of the Board of the New York Bible and Common Prayer Book Society, and he was the first and only treasurer of the Archdeaconry of New York. He was for many years connected with St. Thomas' parish, and was long prominent in the work of the East Side Chapel, where his son was for some time vicar. Mr. Pott was the first agent here for the Society for the Promotion of Christian Knowledge. The funeral was held on Saturday in St. Thomas' Church, Bishop Potter, the Rev. Dr. E. M. Stires, and the Rev. W. H. Owen, Jr., taking parts of the service. There were present a large number of the New York and neighboring clergy, and representatives of the various organizations with which Mr. Pott was connected, including the Archdeaconry of New York and the City Mission Society.

The power of sympathy. It is the power, not of a human voice, not the power of a brush, or a chisel, or a pen; it is the power of a human soul going out yearningly to help and save another. This was the secret of Christ's power. It was never said of Socrates or Plato, or any of the sages of antiquity, "when he saw the multitudes he was moved with compassion on them." Horace said he hated the vulgar crowd, and kept them at a distance. Demosthenes moved the Athenians with his matchless oratory. Phidias entranced them with the magic of his chisel, Apelles with the power of his brush, Cicero fired the hearts of the Romans with the thunder of his eloquence, but Jesus conquers the millions by the power of His boundless sympathy. And this is the only power by which the Church can save. Such sympathy sees in the human what only Christ could see. It is not every one who can detect in the shapeless mass of quarried stone the slumbering divinity, but it is there; and some day a Michael Angelo comes along with chisel and mallet and sets the imprisoned angel free. It is not everyone who can see in the piece of dirty coal the burning diamond, but it is there. Not every one can see in the oyster the costly pearl, yet "every shell holds a pearl in solution." Not everyone can see in the piece of common clay the kindling sapphire, but it is there. Not everyone can see in the sands that skirt old ocean's shore the glittering amethyst, but it is there—and there by the million. And not everyone can see divinity slumbering in the most depraved and degraded form of humanity, but it is there. Christ saw it, and it is only when the Church sees it as He saw it that she will sacrifice as Christ sacrifices Himself to reach and restore it.—*Selected.*

Jesus is ever calling the sinner away from his sin. St. Matthew, or Levi, was a publican, or collector of the public taxes. It was an occupation which, in St. Matthew's time, was often accompanied with an amount of cruelty, oppression, and fraud, quite impossible now. Jesus Christ called him from it with the words, "Follow Me." At once he obeyed, and remaining with Him was able later to commit to writing the Gospel which bears his name. Can we not often hear the same voice gently saying, "Follow Me," and calling us away from temptation, sin, and darkness?—*Selected.*

Many planks, well pinned and caulked, make the ship to float; one, and but one, leak not stopped will sink it; one wound strikes Goliath dead, as well as three and twenty did Cæsar; one Delilah will do Samson as much spite as all the Philistines; one wheel broken spoils the whole clock; one fly will spoil a whole box of ointment; one bitter herb, all the pottage; by eating one apple, Adam lost Paradise; one Achan was a trouble to all Israel; one Jonah, if faulty is lading too heavy for a whole ship. Thus, one sin is enough to provoke God's anger, and too much for one man to commit; and if God, then, take account of one sin, let men have a care of all sin.—*Things New and Old.*

A SIGNAL BENEFACTRESS.

By the Rev. Dean Richmond Babbitt, LL.D.

On Saturday morning, February 4th, Mrs. Adelaide Richmond Kenny, the only daughter of Dean Richmond, the noted financier, politician, and railroad magnate, died at the Richmond Mansion, Batavia, New York. As one of the most prominent of the citizens of Batavia stated just after her death, she was not only the wealthiest woman of Genesee County, but the best educated. She was also the most charitable and held in the highest esteem by her fellow townsmen and citizens of all classes, irrespective of creed.

The latter fact was signally demonstrated on the day of her funeral, when all the stores, factories, and places of business were closed from 2 till 4 P. M. on the Tuesday following her death, and during the time of her funeral, when even the bell of St. Joseph's Roman Catholic Church was tolled.

The profound esteem and reverence for her character and memory were further attested by the disbanding of the public schools during the time of the funeral, and even by the dismissal of the pupils of the Roman Catholic parochial schools, although Mrs. Kenny was of a different communion.

The Board of Education, Board of Trade, the Hospital Association, the Board of Aldermen, the Fire Department, and various civic and financial institutions gave expression by resolutions published in the local press, to their grateful sense of her influence in the up-building of their town of 12,000 inhabitants, the strength and purity of her character, the wide sweep of her charities and the genuine unostentatious womanhood that had administered a large fortune as a moral trust, and not as a selfish easement.

The lessons from the life of Mrs. Kenny deserve more than an evanescent attention, not only on account of the moral, civic, industrial, and charitable uses to which she put her large wealth, but from the chastened moulding of a noble character through physical stress, and by over forty years of keen suffering from an accident in her childhood.

The transmutation of lower into higher values by the divine alchemy of chastening was conspicuously shown in the rich moral and spiritual endowment which she carried from this world to the yon world. When suddenly her summons came as she was alone in her room as the dawn broke on February 5th, there was found at her bedside her open Prayer Book noting the Collect, Epistle, and Gospel of the day, which she had been evidently reading during those weary night watches to which her physical ailment had habituated her. For years she had lived in the shadow of eternity, and knew that any day or night the ailing and weakened heart might stop the beating of the life march. This sobering, chastening thought and her oft physical agonies did not, however, paralyze the large mind and the generous heart, or lead to self-centered brooding, but only increased her sympathy for all suffering ones, deepened her desire of service to humanity, while she yet had opportunity, and stimulated her to a more incessant industry in the judicious and conscientious administration of her large wealth.

The example of Mrs. Kenny, who at twelve years of age became a life-invalid, and yet as a shut-in, doomed to almost complete social self-exclusion by her feeble health, accomplished so much for individual culture, for civic betterment, and for philanthropic purposes, should be a great stimulant to other women of wealth and social prestige, who have not the drawbacks of ill health or a feeble frame. The life of this woman who never passed in recent years, a night of comfort, and whose days were filled with physical stress, and yet who found time for wide culture, for service on numerous boards of directors, the board of education, the board of bank directors, managing all the time the $5,000,000 estate of her late father, should call with a trumpet's peal upon that large class of Churchwomen of wealth who consume their days in social and unsatisfying vanities, and come to the end of life with nothing to show for its tremendous values of health, wealth, and opportunity; but a few social conquests as members of the "smart set."

Mrs. Kenny's life, the moral discipline to which God in his wisdom had subjected her, the example she set, the stream of good deeds that ever followed her, the blessing of the poor, the strengthening and endowment of the Church, the heartening of the clergy, and the final gift of $200,000 to charity and education, with the wise disposal of the bulk of her wealth so that it might do the most good, not only to individuals of her family but to her town, its enterprises, and to her Church, should embalm her in the amber of the Church's memory, and should make an example whose influence should not lightly be allowed to die.

WERE THERE TWO ISAIAHS?

By the Rev. W. E. Cooper,

Rector of St. Martin's Church, Toronto.

Can anything be urged against the somewhat prevalent opinion that there were two Isaiahs? One almost fears to suggest that a good deal may be said, at the risk of one being ridiculed as an ignoramus. We notice, first of all, that the refusal to believe that the same Isaiah was the author of the whole book, known to many of us as "Isaiah" in our Bibles, arises not from difference of style or language, as is the case in the opinion of those who make a patchwork quilt of the Pentateuch, or as they prefer it, the Hexateuch.

This question of style has been argued out in Germany and the decision to-day is that difference of authorship cannot be established on this ground. In fact the parallelisms between the portions into which the book has been divided are nothing short of extraordinary, as might easily be shown. This is especially true of the local coloring, which is eminently Palestinian. The palm, which is the great glory of Babylonia, is not mentioned. The trees are all Syrian, at any rate. The reference to torrent beds in chap lvii. would not apply to Babylonia, nor that to clefts of the rocks, etc.

The arguments for a second Isaiah really base themselves entirely on two standing places: (1) That the author of chaps. xl. to lxvi. takes for his standpoint the time of the Babylonian Captivity, and, speaking as if that were present, looks forward to the distant future; and (2) This is triumphantly put forward as if it were unanswerable: The author has a knowledge of the name and career of Cyrus, which a prophet living two centuries before, could not possibly have had.

Now if we look closely at our present Book of Isaiah, we shall see that it naturally divides itself into two cycles of prophecy joined by a connecting link. The first is mainly the denunciation of punishment to Judah in its own land. Assyria is the great instrument in the hand of God for chastisement, but its power will be cut short, cut off, in fact. The King Hezekiah himself has both a warning and a miraculous deliverance. Then there is a link between the present and the future in chap. 39, the visit of Merodach Baladan's ambassadors, and the showing to their covetous eyes of all Hezekiah's wealth. Then the prophet gives forth "the Word of the Lord" that the King of Babylon—not Assyria—shall, one day, have all that wealth.

Then the prophet is inspired to put himself as vividly as Isaiah alone could do—vividly, and with all the realism he only could foreshow—into the condition of his people in such a captivity. Readers of the books *Chaldea* and *Assyria* in the "Story of the Nations," will see nothing extremely extraordinary in the prophet's inspired delineations of it all. He is able—he is enabled by the Holy Spirit, to enter fully into it.

Nor was it so difficult for an able statesman like Isaiah, knowing as he must have known, the history that was being made in the land of Assyria and Babylon, to foresee that the new confederacy there would have something to do with his own land. Such an anticipation was, we may confidently say, only natural. Even Canon Cheyne says of it: "It is not a mere presentment; it is a calm and settled conviction, based on a direct revelation, and confirmed by a deep insight into the laws of the Divine government," golden words, are they not?

As regards the mention of Cyrus by name, Josiah was mentioned by name, according to I. Kings, 300 years before he was born. We need not build up, on this one thing alone, a disbelief that God would act to Isaiah as he had done before in the case of "the man of God out of Judah," who came to Jeroboam.

Putting all this together, and much more can be urged, the "unlearned and ignorant" of us may be excused if we hold fast to the tradition handed on, unhesitatingly, by both Jewish and Catholic Church, that the "vision" that Isaiah saw was the "message revelation of God," and that it was the same Isaiah that saw it all.

When I behold a fashionable table, set out in all its magnificence, I fancy I see gouts and dropsies, fevers, and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom escapes him.—*Addison.*

THE CHURCH AND THE COLORED PEOPLE OF THE WEST INDIES.

By S. B. Jones, B.A.

MANY Churchmen in this country will be surprised to learn that in the West Indian Islands there are daughter Churches in full communion with the mother Church in England, and that the greater part of the Church members in the English-speaking islands are colored people, descended from the Africans, whose labor has assisted in building up and maintaining a civilization in those colonies which bear a striking resemblance, both in their social and economic development, to the colonies established in the Southern States during the seventeenth and eighteenth centuries.

Eighty years ago the Church of England was the established Church, and all its clergy were Government officials, who confined their ministrations exclusively to the white population. Under this system, Baptism was almost universally refused to the black people; they were not allowed to attend divine service in the established churches; the Methodist, Baptist, or Moravian meeting-house alone afforded consolation for the present life and hope for that beyond. Perhaps there was one exception to this rule: the Society for the Propagation of the Gospel, as trustees of the estates of Christopher Codrington, who had left them at his death in trust for the training of a Christian ministry, appointed a chaplain to have the spiritual oversight of the slaves on the two estates, to instruct them in the principles of Christianity and, after sufficient preparation, to admit them to the ordinances of Baptism and Holy Communion. To this day, Sunday after Sunday, the descendants of these slaves flock to the Society's chapel, situated on a hill facing the broad Atlantic, and unite in worshipping the God and Father of all in the liturgical forms of the Book of Common Prayer. The Church membership of this small group of colored people in the island of Barbados is thus readily explained; but the two main causes which operated in enlarging the borders of the Church to welcome the freedmen were: the thorough Erastianism of the ecclesiastical organization and the denominational system of education. Church and State were one and the same thing under two aspects. The whole people, white and colored, constituted the State for political purposes; the Established Church for religious. Nonconforming colored people might still attend their own religious meetings at their pleasure; but, theoretically, they were parishioners of the various rectors, whose duty it was, as Government officials, to extend to them in the fullest degree the ministrations of the Church, if they desired them. In this way the Church absorbed the majority of the freedmen in the purely English-speaking islands, such as Barbados, Antigua, St. Kitts, Jamaica, and prepared the way for its future position as the Church of the majority of the colored people.

The clergy of the Established Church were roused from the lethargy which had fallen upon them, partly by the energy and zeal of the Bishops of the new Dioceses created only ten years before the liberation of the slaves, partly by the infectious enthusiasm of the Methodist and Moravian missionaries. Codrington College nobly fulfilled the pious hopes of its founder by sending forth a band of cultured clergy—white for the most part, but with a fair proportion of colored men. The result was, that forty years after the emancipation, the Church had become "the leading religious body in these colonies, and even among the Negroes themselves had an honored and promising position." As managers of the common schools, its clergy were able to arrange the secular studies so as to allow of instruction to the colored children in the rudiments of the Christian Faith; and what could not be accomplished in these was attempted in the Sunday Schools. Even on the assumption that the white population formed a fourth of the whole people—a somewhat liberal estimate—it yet appears that the Church communicants in the Dioceses of Antigua, Barbados, and Jamaica numbered between seventy and eighty thousand at the end of forty years of evangelization.

In considering the work of the Church in islands whose traditions were French or Spanish, it must be borne in mind that results like these were impossible. The Roman Church, even in the slavery period, threw open its doors to the enslaved people, and, consequently, it is to-day the Church of almost all the colored people in Grenada, Dominica, St. Lucia, and, to a considerable extent, in Trinidad and British Guiana.

But the Church was to pass through the fiery ordeal of disestablishment and disendowment in Jamaica and in the Leeward and Windward Islands. At the time, grave fears were entertained as to its ability to carry on its work; but these proved groundless. While it is true that help was given by the great missionary societies, The Society for the Propagation of the Gospel and The Society for the Promotion of Christian Knowledge, such assistance would have been utterly inadequate for this purpose had not the sons and daughters of the freedmen contributed their weekly pennies towards the Church Sustentation Funds in the disendowed Dioceses of Antigua, Jamaica, and the Windward Islands. The late Bishop Branch of Antigua, a descendant of the early English colonists of Barbados, declared in a charge delivered before the Synod of his Diocese, that it was largely owing to contributions of the colored people that the Church was able to continue its work in that Diocese.

Notwithstanding its peculiar difficulties, the Church did not forget that its mission was also to the heathen. It could not be otherwise, since the late Bishop Rawle, at that time Principal of Codrington College, was filled with so ardent a longing to send the gospel tidings across the Atlantic to the original home of the colored people, that he was with difficulty persuaded to entrust the task to other hands, in order that he might bring nearer completion his work as one of the greatest of West Indian educators. To further his scheme, he established in connection with Codrington College, the mission house, where colored men were trained for work in West Africa. It is significant of the united aims of the two races in things spiritual, that white men and colored have labored together in the mission of the West Indian Church on the Rio Pongo River. And at some future date, when the history of that mission shall be written in its entirety, the names of colored men, such as Dupport of St. Kitts, Doughlin of Barbados, McEwen of Grenada, and Farquhar of Antigua, will occupy no mean position beside those of Leacock of Barbados and others of the white race who perished in the pestilential swamps of the Rio Pongo. The following dramatic episode will illustrate this feature a little more clearly:

A West Indian Bishop, while preaching one Sunday, paused for a moment and held up a small book in his hand. "Many years ago," he continued, "a little black boy came to me and asked me to teach him the Greek alphabet. I consented. This book is a presentation copy of a translation of the New Testament in the Susu language. The missionary who translated the Word of God for this people was my little black boy."

Separate as the two races are in social life, yet they stand together in all that makes for the advancement of Christ's religion by means of His Church. Some eight years ago it was my privilege to be present at the celebration of Founder's Day at Codrington College in Barbados. Graduates and students, both white and colored, had gathered from far and wide to return thanks to God for the life of Christopher Codrington, for the benefactions of noble-hearted men who had loved the College, for the service her sons had rendered in Church and State. The preacher of the occasion was a colored clergyman of about sixty, who delivered an eloquent discourse, simple and yet forceful, that went to the hearts of all his hearers, white and colored. As rector of a mixed congregation of white and colored people he had met with considerable opposition from the former on his appointment; but his piety, his culture and scholarship had won in the end, and endeared him to both races. There can never be separate churches, separate pastors, or separate Bishops in the West Indian Church. So long as the colored clergy are of the same type as this clergyman, there will be very little, if any, opposition to their ministry on the part of either race. It seems, however, that with rare exceptions, the most scholarly young men of the colored race in the West Indies invariably choose other callings. For instance, since the founding of Colonial Scholarships to English Universities, some twenty years ago, several colored students have been able to obtain the best that the English Universities could offer; but the writer does not know of a single instance among all these in which Holy Orders were taken.

It may be of some interest to mention a scene I witnessed in another island, about two years ago. In company with a young friend, I visited the oldest church in the colony. The colored people in the neighborhood were amusing themselves, for it was a public holiday. The walls of the church had begun to crumble, and the woodwork was quite rotten. A broad stone in the chancel bore a Latin inscription, recording the virtues of a certain Rowland Williams, the first white child born in the colony. Inscribed on the grave-stones in the churchyard were the names of many distinguished Cavalier families. It was

in the bay lying just under the foot of the hill on which the church stood, that the ships had anchored with the first of the English colonists. On an opposite hill was a small Moravian chapel, silent witness of the evangelical work of the missionaries from Hernnhut in Germany. Sixty-eight years before, as on that very day, the grandparents of those colored people in the little village had been liberated. On the Sunday before our visit, some had assembled in the Moravian chapel, others in the little church where, led by a Scotch clergyman, they had joined in the services of the Church as set forth in the Book of Common Prayer.

"THE GREATER REFORMATION."

By the Rev. C. C. Kemp.

I.

In a general survey of the religious world at the present time two facts are seen to stand out in high relief: (1) A great upheaval and unsettlement of old ideas, and (2) the steady coming into prominence of the concept of the Kingdom of God. It is only natural to suspect that there is some connection between these two facts. A recent writer in the *Contemporary Review* undertakes to show that the forces which have cooperated to produce the present "anarchy of belief"—the forces, viz., of scientific, philosophical, and critical research—have tended logically to disclose and set forward the concept of the Kingdom of God. He argues that all this movement has been part of the great Counsel of God; and that "the outlook for Christianity at the present moment is far grander than is commonly believed, and that what we are really witnessing is the slow coming to life of a new and nobler world"—that is to say, through the regenerating power of the concept of the Kingdom.

"Let men beware," he says, "how they admit a great religious truth into the hidden recesses of the heart. It is the seed from which innumerable undreamed-of harvests may spring. What amazing social changes, what wars, revolutions, empires, commonwealths, lay in that single idea of the priesthood of all believers of justification by faith alone! . . . . Even so let men beware of the Idea of the Kingdom. At present it is in the hands and hearts mainly of teachers of religion, but its day may come in the great open field. Revolutions may be in it which will make the earth shake and ring, wars which will convulse world society, great commonwealths on a vaster and nobler scale than the world has ever known, at the last, perhaps, a new world order of social and industrial peace."

In the course of his article he undertakes to show that it is the idea of the Kingdom which is needed for the solution of these great world problems: The Missionary, the Industrial, the International. He adds, however: "If the Christian religion is to play the great part in the future in mediating between class and class, between nation and nation, and in the conversion, moralization, and protection of the backward races of the earth, that it is called to play, it must rise above its present divisions." Apparently he has not observed the application of the idea of the Kingdom to this very problem of Division—with all its attendant evils to the Church.

The truth is, he has only the hazy notion of the Kingdom which prevails among our Protestant brethren. He does not at all recognize in the Kingdom of God the visible, organic Church. In fact, he argues against that identification. Had he grasped the true Biblical idea of the Kingdom, he would have recognized its power to regenerate the Church *in order to* the regeneration of the world. In the words of Prof. Bruce, written more than a quarter-century ago in view of the revival of the concept of the Kingdom: "Christianity renewing its youth by remounting to the fountain inspiration, instead of tarrying longer by cisterns in which the waters of life have become putrid and unwholesome."

Altogether, without doubt, there is wrapped up in the single idea of the Kingdom of God one of the greatest movements which the world has ever seen. And, since that movement can only issue in and through the readjustment of the Church in doctrine and polity to the one Divine pattern of the Kingdom, the new era which is dawning upon us would seem to be most fittingly designated as The Greater Reformation. And history will be seen to have repeated itself in that the New Reformation is rooted in the New Learning.

II.

Inasmuch as the great Day of the Lord which is now nigh at hand has for its fountain source of light and power the concept of the Kingdom of God, it is plain that that Day cannot fully dawn upon us until the true Biblical idea of the Kingdom obtains in the world. This cannot be until the full Biblical *doctrine* of the Kingdom is clearly set forth. Hitherto that doctrine has not been properly forthcoming.

The fact is, that just as our "teachers of religion" have in the past overlooked the concept of the Kingdom, so prominent in the Scriptures, so they are now overlooking a plain statement concerning that Kingdom hardly less prominent in the Scriptures than the idea itself—which statement opens unto us the full perspective of the doctrine of the Kingdom of God. It is the declaration of the Angel at the Annunciation, and is the very keynote of all prophecy concerning the Kingdom to come, viz., that it should be none other than *the Kingdom of David restored* (Luke i. 32, 33; *cf.* Ps. lxxxix. 35-37; Is. ix. 7, etc). Overlooking this fact, they have, of course, overlooked its Scriptural interpretation. Hence they have failed to grasp and to present the full Biblical doctrine of the Kingdom.

What would be thought of that presentation of the doctrine of the *King* which should omit all reference to His Birth into the world and Ministry upon earth, His atoning Death for the sins of the whole world, His Resurrection from the Dead—howbeit changed, transfigured, glorified,—and His Ascension into Heaven? Yet this is precisely what we have been wont to leave out hitherto in our presentation of the doctrine of the *Kingdom!* For the Kingdom of God was God's typal Son (Ex. iv. 22). As such He was first born into the world an earthly Kingdom, and having attained to manhood, fulfilled His earthly Ministry as the Kingdom of David. At the Captivity He died, but not for Himself—"He bare the sins of many, and made intercession for the transgressors" (Is. liii.). In due time He rose again from the Dead (Is. liii. 10-12; Ez. xxxvii. 11-14; Hos. xiii. 9-14), viz., in the Kingdom of the Christ (St. Luke i. 32, 33)—howbeit changed, transfigured, glorified, and become a Spiritual Kingdom by being endowed with Spiritual Power and directed to Spiritual ends (Acts i. 6-8). Thus in the case of the Kingdom, God's typal Son, as in the case of the King Himself, was fulfilled the law, first that which is natural and afterward that which is spiritual. (It is to be observed that the Religion of Israel was the "soul" which lived on through death and was transfigured and glorified by the quickening power of the Spirit in the Kingdom of the Christ. Moreover, inasmuch as the King and the Kingdom are one Body, the Resurrection of the King involved in a very real sense the Resurrection of the Kingdom. *Cf.* Rom. vi. 3-11.)

In the light of this full perspective of Biblical teaching concerning the Kingdom of God, these facts are seen to stand out in the highest relief:

1. It is utterly absurd to attempt to distinguish between the Kingdom of the Messiah, and the Kingdom of God (*cf.* Robertson's *Bampton Lectures*). Obviously the Kingdom of the Messiah is the organic fulfilment of the Old Testament Kingdom of God—and is, therefore, the Kingdom of God fulfilled. As David was anointed to rule over the Kingdom of God in its earthly phase, so the Son of David was anointed as Messiah to rule over the Kingdom in its Spiritual phase.

2. The gift of the Holy Spirit on the Day of Pentecost was primarily and essentially for the work of the Kingdom. The indwelling presence of the Holy Spirit is organic to the Kingdom, constituting it the living Body of Christ. Hence Church and Kingdom are one and the same organism. (The organic Church is simply the conception of the "*people* organized"; the Kingdom presents the same idea, only as the "*organized* people"). Moreover, the Sacraments and Ministry of the Spirit (I. Cor. xii. 13; II. Cor. iii. 6) are seen to be primarily and essentially organic to the Kingdom. Once again, therefore, Church and Kingdom are one and the same.

Lastly, the gift of the Spirit and the Sacraments and Ministry of the Church are seen to be the organic fulfilment of the typal features of the earthly Kingdom (the gift of the Law, Circumcision, etc.). Hence, most obviously and for the third time, Kingdom and Church are one. Surely to deny this fact simply reveals a total oversight of the full perspective of the Biblical doctrine of the Kingdom.

In conclusion, if for the proper understanding of the idea of the Kingdom of God all that is needed is a due regard to the full Biblical doctrine of the Kingdom; and if the exploiting of that idea "in the great open field" involves the realization of a "new and nobler world" through the regeneration of the Church; then it would seem that we are in position to hasten that coming of the Kingdom, and that our duty to do so is as clear as the inspiration is glorious.

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE OPENING OF THE EYES OF THE MAN BORN BLIND.

FOR SEXAGESIMA SUNDAY.

Catechism: Ninth Commandment. Text: St. John v. 25. Scripture: St. John ix. 1-15; 35-38.

THIS miracle is of great importance, not so much for the greatness of the miracle itself, as for the place it occupies in the development of faith on the one hand, and of unbelief on the other, in those for whom it was wrought.

St. John selected the material he used in his Gospel for a definite purpose (xx. 30, 31), and there is therefore an order and a connection to his narrative that may not be ignored. Beginning with the healing of the cripple on the Sabbath day at the pool of Bethesda as already studied from Chap. v., all that follows up to the raising of Lazarus is a connected story of the development of the hatred and opposition of the Jews. Running parallel to that development, there may also be observed the development of a clearer and a stronger faith on the part of those who do see and understand the true meaning and significance of His words and works. That there is this intended unity may be shown from a glance at v. 18*ff*, vii. 19*ff*, especially 21, viii. 31*ff*, ix. 39*ff*, x. 31*ff*, xi. 47*ff*. Chapter vi. shows the culmination of the same faith and unbelief in Galilee as distinguished from Judea.

Just as we saw that the healing of the man at Bethesda was a deliberate act and wrought rather for the effect on the Jews than for the man himself, so here again we have a somewhat similar condition. The man makes no appeal beyond the appeal made by his need. He seems to have no knowledge of, or faith in, the Person of the Lord Jesus. Nor is he made to learn until after his healing. The only condition required of him was the one, obedience. The Master would not let him go on in life without bestowing upon the higher gift than that of eyesight, the power to see and know things spiritual. But this seems to come in as almost incidental to the main purpose of the miracle as indicated above. It was not incidental in the sense of being accidental, however, for we are told that the Master "found" and therefore *sought* the man whom he had healed for the purpose of making Himself known to him. It is an illustration of how Providence works to fulfil many purposes at the same time. While the great plans of God are being carried forward, He does not forget the individual and the working out of the details of the plan and does not prevent an individual purpose being accomplished for individuals concerned.

That in this case the infirmity of the man is made to manifest the glory of God is distinctly declared. In that there is a lesson for all time. A particular infirmity need not be the result of a particular sin. On the other hand it may. But whether it is or not, means very little compared with the question as to what shall be the outcome of it. That is the important thing. Sin is in some sense responsible for all evil and suffering. But one of the great lessons of the Master's life is that suffering and pain may be sanctified for the purposes of the salvation of the world. In the presence of suffering the great question is therefore as to how it may be made to glorify God and so sanctified. We see this result flowing from all suffering by those who through it all "love God."

The miracle itself is clearly and simply related by the Evangelist. The best preparation for teaching the story, is the reading of that account. When that has been done, it may be studied with reference to its teaching for us to-day. From that point of view it may well be taken as a parabolic indication of the way we may come to know the Truth as it is in Christ Jesus. The man blind from his birth is like humanity in its natural state. We come into this world with eyes that see the material things of earth. But above and beyond these temporal things there are the things not seen, which are eternal. At the beginning of the way that leads to a proper discerning of the things of the spirit there is the same command which was given to the blind beggar in Jerusalem: "Go, wash in the pool Sent." The first thing required of those who would learn to see spiritually, is the obedience which fulfils the commands of the Master as to outward forms and ceremonies. The Sacraments are the *means* of Grace, not a seal and pledge that they are already in possession. The Church has never held the "puritan" idea that people must be saints before they can join the Church. Rather is it the purpose of the Church to make saints of those who come to her as sinners, who by their coming testify that they are desirous of becoming saints.

It was after he had obeyed and received his sight that the Master found the man and told him the truth about Himself. So, to those who prove the true humility of their minds by obeying the ordinances laid upon them by the Master, there comes the knowledge of what the Lord Jesus truly is. "If any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself." The experience of the man is a concrete case illustrating these words. It is found to be true by the experience of the ages as well. We are sent to the pool of Siloam, which St. John is particular to point out means "Sent." When we obey and are willing to accept the direction of Him who speaks with authority as sent from God, we find a new power of sight by which we may even recognize Him as "the Son of God."

In verse four the R. V. follows the reading of the greatest authority when it has, "We must work the works of him that sent me." The change from the reading of the A. V. is an important one. It makes the statement of much wider scope. The Master counts His apostles with Him in His work. They have been called to carry on with Him the work of God for the world. To them He said: "As My Father hath sent Me even so send I you." More than that, He taught them that He would always be with them in that work, so that it may still be said that it is laid upon us that "we," He and we, must go on doing the work of Him that sent us while the light shines.

THE LITANY.

"Hide Thy face from my sins, and blot out all mine iniquities."
Through the lowly doorway,
Glad I enter in,
Burdened, broken-hearted
With my load of sin.
O God the Father of Heaven; have mercy upon us, miserable sinners!

Kneeling in Thy temple,
At Thy blessèd feet,
All my soul imploring,
Mercy I entreat.
O God the Son, Redeemer of the world; have mercy upon us, miserable sinners!

Tears blot out the sunshine.
Sighs impede my prayers,
Sunk in deep contrition,
Spent with cruel fears,
O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

By Thy bitter sorrows,
Vanquished evermore,
By Thy dire temptations
Mercy I implore.
Spare us, good Lord!

By Thy gift of Heaven,
To lost men below,
By Thy Love Supernal,
Grace and peace bestow.
We beseech Thee to hear us, good Lord!

Lamb of God, who takest
All my sin away,
Plead for me in Heaven,
Bless me while I pray,
Grant us Thy Peace!

Hear my poor petition
Earth-stained though it be;
Shrive my soul for Heaven,
Hear my Litany.
Have mercy upon us!

Linda M. Duval-Kuhlthau.

A gentleman on entering a stage-coach, rubbing his head, with a yawn said: "My head aches dreadfully; I was very drunk last night." A person affecting surprise, said: "Drunk, sir! What! do you get drunk?" "Yes," said he, "and so does everyone at times, I should think. I daresay you do, sometimes." "No, sir," replied the stranger, "I do not, and amongst my reasons is this one: I never find, being sober, that I have too much sense, and I am loth to lose what little I have." This remark put an end to the conversation. —*Selected.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EVIL OF FRATERNAL SECRET SOCIETIES.

To the Editor of The Living Church:

AFTER many years' experience, and an extended knowledge of several of the leading secret orders in this country, I have come to the conclusion that they are a menace and a detriment to the Church and to the Christian religion in general among men. My reasons for this statement are as follows:

To begin with, the vast, almost total membership, with one or two exceptions, of these societies, consists of Protestants. They are for the most part, men of good standing in the community. They are, by a large majority, men who attend no religious meeting, the decline and disintegration of Protestantism having wrecked what little religion they had as children, except that they retain, for the most part, an inherent belief in God. They still desire to express that belief in some way, and yet are tired of or disgusted with Protestant worship (?). Those who turn to the Catholic Church, either Roman or Anglican, if the local parish of the latter has a Catholic ritual, become satisfied and contented. But inborn prejudice keeps most of them from this course. What are they to do? They turn to those societies which present certain claims of morality, based on the Bible, and which, in every instance, have more or less, chiefly more, ornate ritual, in their respective work. Any one who knows, cannot deny that the tenets (so called) of all these societies, are good and moral. There is nothing, so far as I know, particularly bad about their laws or secrets. I do most strenuously object to the religious (?) part, especially their funeral ceremonies, which are nothing more or less than sentimental bosh and strictly non-Christian, with one or two exceptions, perhaps. But it is no uncommon thing to hear a man say that this or that society, is all the religion he wants. I say it without fear of contradiction, that if the ritual were removed from all the secret orders, there wouldn't be a solvent fraternal society in this country in two years' time.

In the early days of my Priesthood, I thought, with many a brother priest, that I might perhaps influence men towards the Church, by uniting with some of these societies. I did so unite, and I can truthfully say that in all the years of my membership, I have yet to name one man who has been brought to the Church by my influence through the various orders I joined. It is simply an iridescent dream for a priest to think he can make converts of men from the lodges. It can't be done. The lodge ritual appeals to them, and they smother what little Christian instinct they may have, by pointing to the Bible that rests on their so-called altar and saying, "You can't go back of that, can you?"

The thousands and thousands of dollars that yearly go into the coffers of the secret society treasuries, would enable the Church to Christianize the world in a short time.

In the town where I once was rector, a town of some 6,000 inhabitants, there are 45 working lodges, besides eight places of worship. This country is simply lodged to death, as well as protestantized to insensibility. Nothing but the ritual holds the lodges together, and I venture the prophecy that most of the lodges will outlive the Protestant bodies, so long as the one retains its ritual, and the other maintains a barren worship. Incidentally, there is no better argument for Catholic ritual than this. It may be God's way of showing men that He is to be worshipped with outward ceremonial, and in course of time bring them to the Church, but as matters are now, it looks to me, as if these societies were a menace and an evil to the Church. Perhaps the Church may awake, and by restoring a Catholic ritual in every parish, which she lost under Puritan influence, bring into her fold the men of this land, that people are wondering why they do not go to church.

HARRY HOWE BOGERT.

Point Pleasant, N. J., February 8, 1905.

THE BIBLE AS HISTORY.

To the Editor of The Living Church:

IN an address to the students of Cornell University, which has been widely quoted in the daily papers, President Schurman of that institution declares that the Bible is not history. As at graduation from Cornell I received special distinction for historical work, I wish to say that I have derived more insight into the real teachings of history from the Bible than from all the historical instruction I received at that institution. I believe I am as earnest and sincere in my loyalty to Cornell as any other alumnus, but if it came to a question of taking the Bible or Cornell as an instructor, I would take the Bible first every time. I was in the first class which President Schurman taught at Cornell, and as I have always regarded him as one of the brightest educators in the country, I certainly regret learning of such utterances from him, as they can only bring discredit on him and the institution. If President Schurman had studied history aright he would have found that the Bible has for centuries been subjected to just such attacks and criticisms as he made in his address, that it has withstood those attacks and steadily gone on increasing in power until it stands forth to-day as the greatest book in the world. H. C. BEAUCHAMP.

ABRAHAM LINCOLN, during the war, frequently visited the hospitals and addressed cheering words to the wounded warriors. On one occasion he found a young fellow whose legs had been amputated, and who was evidently sinking fast.

"Is there anything I can do for you?" asked Lincoln.

"You might write a letter to my mother," was the faint reply.

The President wrote at the youth's dictation: "My dearest mother—I have been shot bad, but am bearing up. I tried to do my duty. They tell me I cannot recover. God bless you and father! Kiss Mary and John for me."

At the end came these words as postscript: "This letter was written by Abraham Lincoln."

When the boy perused the epistle and saw those added words, he looked with astonished gaze at the writer, and asked:

"Are you our President?"

"Yes," was the quiet answer; "and now you know that, is there anything else I can do for you?"

Feebly the lad said: "I guess you might hold my hand and see me through."

So, sitting down at the bedside, the tall, gaunt man, with a heart tender as a woman's, held the soldier's hand through the livelong night—till it grew cold and rigid in death.

With us, is it not a delightful truth that Christ, the greatest of all kings, in our afflictions is afflicted, and that He can "be touched with the feeling of our infirmities"? When the sorrows of life overwhelm us, when the cradle is empty or the home desolate, when the mind is distraught or the heart bursting with grief, we may "go and tell Jesus." In every red-hot furnace of pain, and bending tenderly over every dying couch, stands One "whose form is like the Son of God."—*Selected.*

LET US ALL carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land, sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, let us all remember, is a national curse, calamity, and scandal. If we have a high place among the nations of the world in more respects than one, I am afraid it must be admitted that one of the points in which we occupy a very high place is indeed with respect to the habit and vice of intoxication. I wish we could all of us take it into our minds, for surely there is hardly one amongst us that has not seen in individual cases the pestilent result to which this habit unfortunately leads, that we should all carry with us individually a deep and adequate sense of the mischief, and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it.—*W. E. Gladstone.*

FLORENCE NIGHTINGALE'S was a familiar presence in the poor cottages around her home, especially when there was sickness or trouble therein; sometimes in the company of the vicar of the parish, who had studied medicine, and from whom her first notions of hygiene were derived; sometimes as her mother's almoner, taking food and clothes to those who stood in need; but what they perhaps valued more even than the material gifts she brought was the gentle presence, the delicate touch of the child's hand on the aching head, the serious face so full of sympathy, and the soft voice speaking words of encouragement and hope. "A Ministering Angel" even while she still stood on the threshold of life, her child's soul was touched by the pain and sorrows of those around her.—*Selected.*

Literary

Beethoven and his Forerunners. By Daniel Gregory Mason. New York: The Macmillan Company. Price, $1.50.

Six of the nine chapters and more than two-thirds of this admirable work, are devoted to the periods of musical history and the progress of musical principles leading up to the works of the great master, to the period of Beethoven, "the golden age of pure music." The progress of the art, the author finds, has been in conformity to the general law of evolution, "from the indefinite, incoherent, and homogeneous, to the definite, coherent, and heterogeneous." While the tendency of musical evolution is clearly traceable and continuous to the period of Beethoven, after him it becomes "bafflingly complex." The two interesting periods which immediately preceded, those of Palestrina and Bach, are described with picturesque effect and fine artistic discrimination.

In the chapter on "The Modern Spirit," the progress of music under the idealistic impulse of the Renaissance is traced to its consummation. The old conventions gave way to new technical methods, new instruments, more inclusive aims. The glorious works of Beethoven were the keystone of the arch which had grown up under such master builders as Haydn and Mozart.

While the author's account of Palestrina and the music of mysticism is exceedingly good and appreciative, he seems to regard it as a phase of art creditable and tolerable only for the dark ages, with no mission to souls which may revel in the richer and more sensuous music of the later period. It is just this sensuous element which should be eliminated from the Divine Liturgy, and the music of mysticism will always have a place in the worship of the Church. This will not exclude the richest contributions of modern art as accessories and background to the spiritual dignity of the ancient setting.

Of Beethoven, the man and the musician, of his heredity, environment, life, and art, the writer gives a very interesting story; not new, of course, but happily expressed and most helpful even to the student who is not profoundly learned in art. Two portraits are given of the master: one at the age of twenty-two, and one at a later period, as he is generally represented. One cannot but feel that the former indicates a more winning personality than the latter. The struggles of a great soul have left their traces upon a noble countenance. He is all lion, the lamb has disappeared!

Old Florence and Modern Tuscany. By Janet Ross. With Illustrations. *The Tuscan and Venetian Artists: Their Thought and Work.* By Hope Rea. With 38 Illustrations. London and New York: E. P. Dutton & Co. Price, each, $1.50 net.

These books, similar in size and binding, are somewhat related in style and subject, and while not intended as companion volumes, are well adapted for consecutive study. In *Old Florence and Modern Tuscany* we have charming sketches of the people and their country, of their laws, traditions, and customs. It serves admirably as a background or atmosphere in which the works of art, as shown in the other volume, may be studied. Among the chapters of unique interest are "The Brotherhood of Pity in Florence," "Popular Songs in Tuscany," "Virgil and Agriculture," "Vintaging in Tuscany," "Oil Making," "A Stroll in Boccacio's Country," "Land Tenure in Tuscany," etc.

The Tuscan and Venetian Artists has an Introduction by Sir W. B. Richmond, sometime Slade Professor at Oxford University. It aims to give the motive, to reveal the thought while it describes the work, of artists "who enriched the inheritance of countless ages." Their glorious art grew out of the work and enthusiasm of the early builders and goldsmiths, warmed by the sunshine, love, and beauty of a peerless clime and a sympathetic people. The matchless Tabernacle of Andrea Orcagna, in Or San Michele, is a fine example of the application of the cunning craft of the goldsmith to stone. It is a triumph of carving and jewel decoration, "and yet is architectural to its topmost pinnacle." Some idea of the scope of the work and the treatment of the great theme indicated by the title of this book, may be had by noting the titles of a few chapters, as for example: "Dreamland and Reality"; "The Artists as Story-Tellers"; "Typical Florentine Masterpieces"; "A Great Artist's Experiment" (Luca della Robbia); "A Comparative Treatment of Subject."

The Gospel of the Four. A Life of Christ. By Rev. A. Lloyd, M.A. Tokyo: The Kinkodo Publishing Co. 1904.

This is a sort of harmony of the Gospels in the form of a flowing narrative, divided into short sections with suitable titles. It is likely to prove useful, and is suited to the needs of readers of average intelligence.

There is a sad reminder of Mr. Lloyd's peculiar ecclesiastical status in the preface. He says: "I feel that there is nothing unworthy of my Master in standing on No Man's Land between two great and often hostile communions, and stretching out hands of prayer towards both in the hopes of bringing about a fuller realization of our Brotherhood. Indeed, I can conceive that the Master, had He been on earth, might possibly have taken up just such a position to-day."

We can conceive of nothing of the sort; for our Lord's dying prayer was for unity, and one who stands on "No Man's Land" can do nothing for unity. To suppose that schism, however involuntary, makes for unity is to suppose something absurd. F. J. H.

The Life of Father Ignatius, O.S.B., the Monk of Llanthony. By the Baroness de Bertouch. With nine Illustrations. New York: E. P. Dutton & Co. 1905.

Most of our readers have probably heard of Father Ignatius, whose remarkably brilliant oratory, and eccentric ways have made him to be a recurring sensation for the British public.

Of a highly nervous temperament, Joseph Leycester Lyne began to dream dreams and see visions at an early age. Contrary to his father's wishes, he prepared for the ministry, was ordained deacon in 1860, and became curate to Canon Prynne of St. Peter's, Plymouth. Two things appeared at once: that the young man was an extraordinary preacher of Evangelical fervor and Catholic principles; and that he was, at least to the mind of his contemporaries, an eccentric and pronounced individualist. He believed himself to be God's instrument in miraculous works of healing, and a predestined agent in reviving the Benedictine Order of monks in the English Church.

He soon donned the Benedictine garb, and henceforth appeared before the British public in the double guise of monk and extraordinary mission preacher. The Protestant element pounced upon him, and the Bishops looked askance. He became somewhat of a rolling stone, gaining many devoted adherents, but somehow proving a thorn in the side of every parish priest who employed him.

His monastery had its internal troubles, and many a mob dogged his steps when he went forth to preach. Ultimately he was settled at Llanthony in the Black Mountains of Wales, where he still rules over a few monks, and from whence he sallies forth to preach missions and to earn the monies needed to support Llanthony Abbey.

No English Bishop would ordain him to the priesthood; and, after 38 years of waiting, he accepted the offices of Archbishop Mar Timotheus, better known among us as Mgr. Vilatte of Fond du Lac notoriety, being ordained priest by him at Llanthony.

It is not easy to estimate the man rightly. His spiritual fervor is undoubted, but his individualism is equally apparent. Many have admired him as a preacher, and many have sympathized with his effort to revive Benedictine monasticism. Yet few have been able to get on with him at close range, and the persecution which has dogged his path all along, shameful as it has been, has been challenged by his irrepressible individuality.

Father Ignatius has claimed to work numerous miracles, including two instances of raising the dead to life again. We are in no position to pass judgment upon this claim. Some have believed in it, and have rejoiced in the evidence afforded of God's promise to those who have faith. Others call attention to the peculiarly nervous and psychological make-up of the man, and regard his career as a suitable subject of investigation by the Society of Psychological Research.

The volume before us is poorly written, and filled with mixed metaphors, unintelligible phrases, and undiscriminating eulogy. Father Ignatius contributes a preface, the good taste of which is disputable. Yet the book is fascinating, and will repay the labor of reading. Francis J. Hall.

Intemperance. By Henry Horace Pereira, Bishop of Croyden. New York: Longmans, Green & Co.

This latest volume of the Handbooks for the Clergy is on a very serious and important subject, and is written by an expert. The Bishop of Croydon has worked in the cause of temperance for more than a quarter of a century, and is well qualified to speak on the subject.

He takes an eminently sane and reasonable view of the matter. He shows that most of the crime and poverty in England is the result of drunkenness, and he is trying his best to find a remedy.

The Bishop thinks restrictive legislation of little use; but he advocates a moral appeal as the best way to repress the great evil of drunkenness. He holds up the Church of England Temperance Society as the best organization he knows. It has two classes—one which promises only to drink liquors at meals, and the other which takes the total abstinence pledge.

The cause of much drunkenness is the evil custom of "treating," so that a man who takes one drink must treat and be treated until he takes a great deal more than he needs or wants. If this could be broken up, much good would be accomplished. The Bishop quotes many very eminent medical authorities to prove that alcohol is not necessary or desirable as a general thing. Only in very exceptional cases is it of any use in cases of illness.

Without doubt the subject of temperance is one of the most serious of all that face the Church. Any solution of the drink evil will be of great use in suppressing crime and poverty, and will aid greatly in promoting prosperity and godliness in the land.

Many of us who do not sin by over-indulgence might help the weak brother by a pledge of total abstinence. F. A. S.

Topics of the Day

THE SPECIAL GIFT OF CONFIRMATION.

Question.—Why do you think that Confirmation is necessary for those who wish to unite with the Episcopal Church? You do not ask them to be baptized again: why ask them to be confirmed, if they have already made a profession of Christian faith?

If Confirmation were merely a profession of Christian faith or a public renewal of baptismal vows, it would not be thought necessary for one who had already openly confessed our Lord. We do not insist on Baptism, because that is something that has already been done for the soul, and to repeat it would be sacrilege. But in the case of the persons of whom you speak, the laying on of hands is something that has *not* been done, and something, too, so full of meaning, that to leave it undone would be a distinct loss to the soul.

Suppose, in answering your question more fully, we ask just what Confirmation is. It has sometimes been called *the ordination of the laity.* You will readily acknowledge that the laying on of hands brings some special grace to those who have been called to the clerical life and would serve God in the ministry of the Church. However one may emphasize the need of an inward call, the subsequent ordination must be regarded by most devout people as a solemn and impressive ceremony, a means of conveying grace for a high calling, and not simply a formal setting apart for service. Almost anyone who has any conception of sacramental grace in Baptism or Holy Communion will believe at least this much about Ordination.

Now what Ordination is to the clergyman, Confirmation is to the layman. There is a ministry of the laity as well as of the clergy. Let us ask, now, what your idea of the ministerial office is. We Churchmen think of it as a priesthood—do not be afraid of the word—and our conception of the office is that of one who acts toward God for men and toward men for God. Yet, however highly we esteem this priestly office, we see back of it the *general priesthood* of the whole body of the faithful. In the Eucharist, for example, the priest pleads the sacrifice of Christ as he lifts up the sacred elements; but he does so as the agent and representative of the Church: the Eucharist is a *corporate* service, and what is done is done in the name of the body—*we* offer, *we* present; so that here the ministerial priesthood is the expression of the general priesthood.

Or perhaps you think of the ministry rather as *a spiritual leadership,* the clergyman being the head of the congregation and their mouthpiece in offering the prayers of the Church: but here, again, there is a lay ministry of leadership, as (to take an instance) in the family priesthood, where in the common prayers, in the grace at meals, and in the exercise of all that is involved in the religious life of the home, the father holds powers which descend to him from patriarchal times, gaining new sanction and authority in our risen life in Christ.

Or, if you think of the ministry as a Christian service and of those who are called to holy orders as being dedicated to a life of labor for their fellow-men, here most of all there is a lay ministry, the ministry of individual service for God, such service as works and prays for the spread of Christ's Kingdom and constantly ministers to the uplifting of those one meets in the frequent intercourse of the ordinary, every-day life. This conception of what has been called the priesthood of the laity, emphasizes, too, the thought that *all* of life is sacred, so that for the Christian it may be said that the line between things secular and things religious is abolished. Every part of home and business and social life is to be penetrated with religion, and a man's ordinary occupation is to become therefore his *vocation.* There was a time when one's trade or profession or business was spoken of as one's "calling," and it would be well to get the name back and to remember that the man in the pew is as truly a minister of God, though not in the same office, as the priest at the altar.

It is but a natural step from this thought of the sacredness of life to that of a corresponding grace that shall fit us for its duties. So we find in the special gift of Confirmation a full and free outpouring of the Holy Ghost to enable us to live a life of Christian service. The Church leads her own children to Confirmation and asks others who come into her fold to enter in this way, because the ordinance is one of such deep and solemn meaning. It is not a bare form or ceremony, nor is it merely an occasion for the public reiteration and assumption of baptismal vows. It is not, in fact, anything that we do, so much as it is something that God does—*He* strengthens, He confirms, He bestows the sevenfold gift of the Spirit for the labor of life. It is the bestowal of the fulness of the Holy Ghost, to fit men for a holy calling, and we do not exaggerate its importance therefore when we go so far as to say that it is the *ordination* of the laity. Just as the clergyman must be consecrated and set apart and by the laying on of hands receive grace for his work, so the layman must be endowed for his. To live in the world and yet not be of it; in the midst of so many and great dangers and temptations to hold always for the truth; in business, in the office, in the shop, or the household, to show forth God's glory; so to act that others may be won by our godly conduct—all this, assuredly, calls for manifold gifts of grace. We are not surprised, therefore, at the Church's belief in the reality and power of the Confirmation gift; we should rather be astonished to hear that it could be anything less than is claimed for it. Men need the guidance of the Holy Spirit in the multiplied and perplexing duties of life, and here we have the pledge that they receive it.

Not that we confine the presence of the Spirit to this, or to any ordinance. The work of the blessed Breath of God is not limited to anything less than all humanity, in its beneficent operation. But "here His working is sweetest and strongest and largest; here it is promised working, pledged working, covenanted working."

So we find in Holy Scripture that the laying on of hands for the laity is as well established as the ordination of the clergy. St. Paul at Ephesus (Acts xix. 4-6) baptizes his converts and then lays his hands upon them, and through the laying on of the apostle's hands the Holy Ghost comes on them. At Samaria, Philip the deacon (Acts viii. 14-17) baptizes many converts, and then two of the apostles, St. Peter and St. John, come down from Jerusalem, pray for them, lay their hands upon them, and they receive the Holy Ghost. It is no wonder that this laying on of hands is reckoned (Hebrews vi. 2) as one of the "first principles of the doctrine of Christ," one of the foundations "of the Christian life."

Perhaps it may not be amiss to add that this thought of Confirmation as the ordination of a layman for his work leads naturally to a larger conception than most of us have of the Sacramental system of the Church. The sacramental idea is not of the grace in Baptism or Holy Communion only, but of grace meeting us at every turn, hallowing all our occupations and shedding a divine light on every walk of life: grace that gives spiritual power to the candidate who kneels before the Bishop, the successor of the apostles, helping him to serve God amid the eager activities of a business or professional career; grace to bless the newly married couple at the altar, enabling them to live together in what is thus made an *holy* estate of matrimony; grace to bring physical and spiritual healing to the sick and feeble and to sanctify to their use the physician's remedies; grace to add new spiritual vigor to the pardoned penitent making a fresh start in life; grace to confer character on those who are particularly called to holy orders in the Church of God—and all these gifts just as real as the pardoning grace of Baptism or the strengthening grace of Holy Communion.

I do believe, then, that when we once realize how sacred life is and how much we need divine strength to live it as sons of God, we shall appreciate the value of Confirmation as conferring a special gift of the Holy Ghost, and that its appropriateness will be particularly evident when it is administered, as it is in the Western Church, at just that period when one is entering upon life's work. And I do believe that if Confirmation were more often presented in this way to those who now regard it simply as a public confession of Christ, many more would be anxious to receive it. Unless it were this we could not ask one who had already confessed Him to do so again. To insist upon it would be to lay stress on a mere form. C. F.

Aristides being judge between two private persons, one of them declared that his adversary had greatly injured Aristides. "Relate, rather, good friend," said he, interrupting him, "what wrong he hath done to thee, for it is thy cause, not mine, that I now sit to judge of."—*Selected.*

None so little enjoy life, and are such burdens to themselves as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy—*Joy.*

The Family Fireside

GEORGE WASHINGTON.

By Roland Ringwalt.

OUR educational institutions have not produced the equal of Macaulay's "Every Schoolboy," and it is a daily admission that Macaulay's schoolboy knew more than the average High School professor. But the American youth, unless he has been very inattentive to his teachers, certainly knows that George Washington surveyed land and served in the French and Indian War, commanded our Revolutionary armies, crossed the icy Delaware, endured the cold of Valley Forge, captured Yorktown, managed a large plantation, was President for two terms, and left behind him the Farewell Address. He who passes through boyhood without learning these facts is regarded as a historical degenerate, and the Civil Service examiners would have scant mercy for him.

Yet there are thousands of persons who rest content with a knowledge of these incidents of Washington's life, and forget three great chapters in his career, the first of which shows his tact, the second his masterfulness, and the third his readiness to adapt himself to new conditions.

Before the Revolutionary struggle really began, that wonderful boy, Alexander Hamilton, predicted that a colonial revolt would ultimately draw France, and possibly Spain, into war with Great Britain. At the outset France was willing to lend the colonists secret aid as to wink at the arrival of American privateers; but she did not openly take sides with us until after the surrender of Burgoyne. From the beginning of the alliance until the end of the war, French assistance was of vast consequence to us, and our spread-eagle orators have underrated its importance. The old-fashioned Fourth of July orations about a handful of colonists tearing their independence from the jaws of the British lion, are not borne out by facts.

France threatened Great Britain on land and sea, in the East and in the West Indies; the example of France led Spain to join England's foes; what France had done largely influenced Holland in aiding the colonists; hope of French aid led Irishmen to plot uprisings; in every counting-house of Great Britain the effects of French hostility were felt. There was a time when the combined force of France and Spain held the Channel. If Paul Jones took an English ship just out of an English port, he took her as prize to a French ship with a French name.

The value of the French alliance was inestimable, and the difficulty of managing French and American troops incalculable. Generations of American colonists had grown up to hate France as the plotter of Indian raids on our northern settlements, and before the ancient grudge had smouldered the new alliance blazed. There were American patriots who, at first, desired almost any terms of peace with Great Britain rather than an agreement with France. Memories of the firebrand and the tomahawk die slowly, and it required tact for the man who had brought off the remnant of Braddock's command to fuse his troops with men who might have helped to lay waste our fields and hearthstones.

A century of West Point has taught us to look for educated men in uniforms, and we forget how the French of the eighteenth century looked down upon the less schooled warriors of England and America. In mathematics, and in general scientific culture, the French were far superior to the British, and the colonial officers were, as a rule, poorly trained, and, in many instances, grotesquely lacking in military knowledge. Even in our war for the Union, the regular army officer was often scornful in his language to inexperienced volunteers, and the volunteer was not slow to carp at red tape and pomposity. Little jealousies, long ago forgotten, were potent in their day. Washington's soul was continually fretted because some gallant backwoodsman grew angry at the airs and graces of a French colonel, or because a French officer of scientific experience was disgusted by the ignorance of a pioneer. In his own stately way, Washington brought the French and Americans together. Assuming that X equals the American force and Y the French, he made his solution: X + Y equals Yorktown, and Yorktown equals American independence.

In the Cabinet of President Washington sat Thomas Jefferson, Secretary of State, and Alexander Hamilton, Secretary of the Treasury. Each of these men deemed it a moral and patriotic duty to hate the other. Jefferson honestly believed that Hamilton wished to destroy our liberties and reconstitute affairs on a monarchical basis. Hamilton sincerely dreaded Jefferson's ascendency lest it be followed by all kinds of French Revolutionary excesses. Jefferson permitted his newspaper organ to assail Hamilton, and Hamilton struck back by one of the most terrible denunciations a statesman ever penned. But the great Executive found places for both men, used such different intellects, profited by their knowledge, and got service of lasting value to the republic from radical opponents in whom political difference begat personal hatred.

Since Washington's day Federalists, Whigs, Democrats, and Republicans have felt the evils of factional strife. The administration of John Adams was torn to pieces because President Adams in office, and Alexander Hamilton out of office could not agree. Monroe could not prevent his party from breaking into factions. With all Jackson's iron will, we cannot imagine him managing a Cabinet in which Benton, the lover of the Union, and Calhoun, the champion of Nullification, had seats.

The differences between Seward and Chase, grave as they were, were far less serious than those which separated Jefferson from Hamilton. Grant could not have brought Blaine and Conkling to sit in the same Cabinet, and the strife between Blaine and Conkling broke down Garfield, baffled Arthur, and made Cleveland President. Washington's power over men, proven so many times, was never proven more clearly than when he kept his head, and controlled an administration of which the founder of Democracy and the founder of Federalism were parts.

When, in the days of John Adams, there seemed to be grave peril of war with France, George Washington was chosen as commander-in-chief. Men past sixty are often unduly conservative, and cling to the memories of their youth or prime, but Washington favored organizing the army on a new basis. The war cloud passed, and we almost forget that it was a thick, black cloud. Yet it should not be forgotten that Washington was prepared to see the army remodeled and built up on the plans of Hamilton. To us there is no difficulty in conceding that Alexander Hamilton was fit to organize armies, treasuries, and entire governments; but Hamilton was not our junior, Hamilton did not write our letters, Hamilton did not serve on our staff. With a magnanimity of which few would have been capable, the great ex-President was prepared to intrust a thousand details to the younger hands guided by so marvellous a head. Had war burst on us we would have found that the soldier who endured Fort Duquesne and who had taken Yorktown was capable of many other achievements. The general who reconciled a proud old nation to a proud young nation; the President who held together a Cabinet which seemed certain to explode; the veteran who accepted the plans of his subaltern, was a man of rare qualities, nor is it strange that an orator pronounced him "first in war, first in peace, and first in the hearts of his countrymen."

PETERBOROUGH CATHEDRAL AND OLD SCARLETT.

By Florence B. North.

IN that chain of Cathedrals which binds eastern England to the Established Church, Peterborough is not one of the least of its jewels. Denied the commanding situation of Durham, the exquisite and elaborate carving of Lincoln, or again the imposing size of York, yet Peterborough stands as the "grandest and most complete Norman church left in England."

Even in the most superficial study of the architecture of these Cathedrals must, from the frequency with which certain types occur, lead one to become somewhat familiar with the periods represented. Therefore, having read that the Cathedral of Peterborough was an important example of Norman architecture, surprise was felt that the west façade bore so unmistakably an Early English look, the windows were Decorated, and the retro-choir appeared Perpendicular. Recourse to the guide-book proved that the choir proper, the oldest part, is alone pure Norman and terminates in the apse, an ancient form which remains only at Peterborough and Norwich. In sequence come next the nave in late Norman, the transepts in Transitional style, and the west end in Early English.

The other observations proving even as correct, attention was given, before entering the interior, to the beauty of the west front. To quote from Freeman, the "magnificent portico of three lofty arches is perhaps the grandest conception for a single feature which mediæval architecture has produced,"

being "in fact, the Greek portico translated into Gothic language." As in so many instances in England, the finely-cut gables and carvings of the beautiful façade were covered by the scaffolding of the restorer, without whom much would be lost, but by whom, also, a Cathedral often suffers.

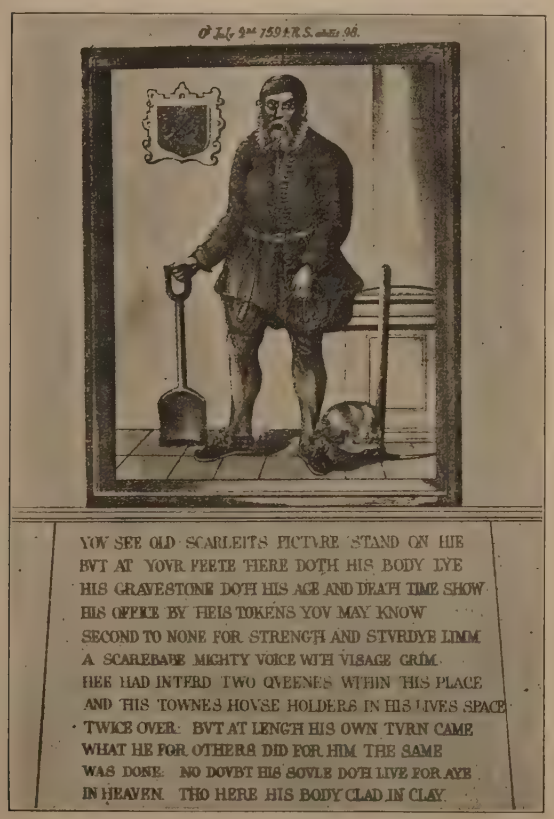
As soon as the door is opened one is at once impressed by the size and bareness of the interior, the sculptures, monuments,

PETERBOROUGH CATHEDRAL.

and stained glass having gone the usual way during the Commonwealth. Those Puritan fanatics have much to answer for in their destruction of works of art, of all those treasures which the greed of Henry VIII. had not first appropriated.

In this Cathedral lies buried Catherine of Aragon, and to this unfortunate victim of royal disfavor the Puritans added the indignity of taking from her even what recognition she had and of destroying her monument. A simple slab in the floor alone is left to mark the grave of the daughter of Ferdinand and Isabella.

In the opposite aisle was once the resting-place of that other unfortunate queen, Mary Stuart. Fotheringay, in which castle Mary was tried and executed, lies not far from Peterborough, and the ill-fated queen was buried in the nearby Cathedral. From Peterborough her body was removed some years later by her son, James I., to Westminster Abbey, where her marble effigy lies under a canopy, at her feet the Scottish lion, crowned. Near her former grave was placed in 1895, a tablet to the queen, "Subscribed for by ladies in England bearing the Christian name of Mary."


YOV SEE OLD SCARLEITS PICTVRE STAND ON HIE
BVT AT YOVR FEETE THERE DOTH HIS BODY LYE
HIS GRAVESTONE DOTH HIS AGE AND DEATH TIME SHOW
HIS OFFICE BY HEIS TOKENS YOV MAY KNOW
SECOND TO NONE FOR STRENGTH AND STVRDYE LIMM
A SCAREBABE MIGHTY VOICE WITH VISAGE GRIM
HEE HAD INTERD TWO QVEENES WITHIN THIS PLACE
AND THIS TOWNES HOVSE HOLDERS IN HIS LIVES SPACE
TWICE OVER BVT AT LENGTH HIS OWN TVRN CAME
WHAT HE FOR OTHERS DID FOR HIM THE SAME
WAS DONE NO DOVBT HIS SOVLE DOTH LIVE FOR AYE
IN HEAVEN THO HERE HIS BODY CLAD IN CLAY

To still another grave in the Cathedral attaches a curious interest, that of the grave-digger who prepared the resting-place of these two unhappy queens. It is that of Richard Scarlett, called "Old Scarlett," who died in 1594, aged ninety-eight. An old oil painting hanging above the grave proclaims:

> "Hee had interd two queenes within this place
> And this townes house holders in his lives space
> Twice over."

His pick and shovel must have been only too gruesome tokens of his office, and the children might well have been frightened by the "scarebabe mighty voice with visage grim," though in the painting, softened by time, he looks very mild, and we join in the hope, "No doubt, his soule doth live for aye in Heaven."

From the days of "Old Scarlett" and the queens whom he "interd" to a Lord Mayor's election in 1900, was a long step, but on this ninth of November the bells of Peterborough rang out loudly and joyfully to proclaim the new man. Of the banquet held in the evening at the Angel Hotel, no sound reached the ears of the American lodgers, until at midnight, as the guests were dispersing, came the inspiring words of "God Save the Queen"; that good queen, whose days were drawing to a happy, peaceful close, so different from the end of those other queens who had found rest in Peterborough Cathedral.

NEGLECTED, BUT NOT ABUSED.

A TRUE STORY.

OUR neighborhood was annoyed by a drunkard who fell prone in the road and had to be taken home. His family had to be aided, his dwelling was filthy, and his wife looked as if she had not been well fed since her childhood. The poor woman told me some of her woes, and I ventured to ask:

"Does he ever abuse you?"

She laughed outright.

"No, indeed. If he laid a hand on me, I'd send him to the hospital. Many a time I've knocked him down."

The man was more than twenty pounds heavier than his wife, and the slender form did not suggest Amazonian vigor. I privately concluded that the woman boasted without cause; but I was wrong.

A few days after I saw Paterfamilias homeward reel his sodden way. He managed to ascend the steps. I saw him enter, and then he was not to be seen. His head reappeared, instantly to fall, and then confused sounds indicated that his wife was dragging him about the room, now and then kicking him in the ribs. Her story was actually true. She endured her privations, but when her temper boiled she found relief in beating the sot as a pugilist beats his punching bag. How often such scenes had occurred is, of course, unknown. It was evident, however, that the man was helpless, and that the woman, though half fed and half clothed, was muscular and active. Beyond a few grunts, the man made no remonstrance. When he awoke, he may, like Solomon's drunkard, have said, "They have beaten me, and I felt it not."

Matters passed from bad to worse. The neighbors grew tired of supporting the entire family, and the woman decided to take her children and return to her father. Everyone within half a square subscribed to her travelling expenses, I saw her to the station, bought the railroad tickets, looked after the freight shipments, and saw the train depart. A fortnight or so later, the man concluded that he could find employment in the country near his wife, and he, too, left, to the general content of the vicinity. "I saw him no more." Occasionally I wonder if his wife still delivers the upper-cut or the straight-from-the-shoulder blow.

THE BIRDIES' LOVE-SONG.

Hear the twittering of the song-bird
As he flies from bough to bough;
Hear him calling to his nest-mate,
"Sweetheart, sweetheart, tell me how
Love did bind us, love did teach us
How to live, dear. Sweetheart, how?"

And the birdie in that home-nest
Answers thus with tender coo:
"Sweetheart, dear heart, one can never
Put in words all love will do.
Cease your flying, come and kiss me—
Sweetheart, dear heart, I love you."

ISABELLA K. ELDERT.

Church Kalendar.

Feb. 2—Thursday. Purification B. V. M.
" 5—Fifth Sunday after Epiphany.
" 12—Sixth Sunday after Epiphany.
" 19—Septuagesima.
" 24—Friday. St. Matthias. Fast.
" 26—Sexagesima.

Personal Mention.

The Rev. Geo. R. Brush, curate of St. Luke's, Rochester, has accepted the rectorship of St. Mark's, Newark, N. Y., and will enter upon his duties there in March.

The Rev. Frederick William Burge, assistant at Christ Church, Rye, has accepted a call to St. James' Church, Hammondsport, N. Y. (Diocese of Western New York), and will enter upon his work on Septuagesima Sunday.

The Rev. Arthur Chard of North Dakota has been elected rector of Trinity Church, Litchfield, Minn.

The address of the Rev. Campbell Gray, for the next three or four months, will be Ft. Pierce, Fla.

The Rev. Albert E. Evison has resigned St. Jude's Church, Walterboro, and has assumed temporary charge of Trinity Church, Edisto, and the Church of the Heavenly Rest, Hampton County, S. C.

The address of the Rev. J. W. Fogarty is changed from Hamilton to Calvary Church, Red Lodge, Montana.

The Rev. Lewis P. Franklin, curate of Trinity Church, Toledo, has accepted a call to the rectorship of Trinity Church, Newark, Ohio, and expects to enter upon his duties March 1st. Address accordingly.

The Rev. LeG. F. Guerry of All Saints' Church, Waccamaw, has accepted the rectorship of St. Jude's Church, Walterboro, and Christ Church, Adams Run, S. C.

The Rev. A. W. Kierniff is assistant at St. Paul's Church, San Rafael ,Calif. Address: Shetland Ave. and Carlton St., Berkley, Calif.

The Rev. Adelbert McGinnis has resigned as rector of Trinity Church, Peru, Ind., and already taken up work in New York City.

The Rev. Francis B. Nash, who has for the past year been in service at St. Peter's Church, Albany, N. Y., has accepted the offer of locum tenens in Christ Church, Houston, Texas, and assumed charge of that church February 12th.

The Rev. J. D. Ritchey of Wichita, Kansas, has accepted a call to St. Paul's Church, Kansas City, and entered upon his work Fedruary 1st. Address: 3628 Wyandotte St., Kansas City, Mo.

The Rev. L. Henry Schwab, one of the canons missioner of the Cathedral of St. John the Divine, has been elected rector of St. Thomas' Church, New Windsor, Orange Co., N. Y.

The Rev. Ernest A. Smith of Bloomingdale has accepted the rectorship of St. James' parish, Fort Edward, N. Y. Address: Box 31, Fort Edward, Washington Co., N. Y.

The Rev. W. A. Stimson of Christ Church, Croswell, has accepted a call to Trinity Church, Caro, Mich., and will enter upon that work at once. Address accordingly.

The address of the Rev. Dr. Beverley Warner of St. Stephen's Church, Philadelphia, will be for the present, The Colonial, 11th and Spruce Sts.

DIED.

Coe.—Entered into Life, on Monday, February 6th, at her late residence near Highland, Ulster Co., N. Y., Jane Elizabeth Parmelee, wife of Daniel Coe, in the 75th year of her age.

Brown.—In New York City, on Sunday, January 15th, Margaret Darst Brown, daughter of the late Major Thos. W. and Margaret Glendy Darst of Pulaski, Va.

Kerfoot.—Entered into rest, at 917 Aiken Avenue, Pittsburgh, Pa., on February 11th, 1905, Katharine Van Alen Kerfoot, daughter of Mrs. Eliza M. and the late Rt. Rev. Dr. Kerfoot, and granddaughter of the late Abel T. Anderson of New York.

Services were held at the Church of the Ascension on Tuesday morning, February 14th.

Reed. Entered into rest on February 4, 1905, at Miles City, Montana, after a brief illness, of heart disease, William Fahnestock Reed, aged 38 years, son of the late Dr. J. A. Reed, Superintendent of the Western Pennsylvania Hospital.

Ramsdale.—At Hoosac School, Hoosac, N. Y., February 10, 1905, Elizabeth Anne Ramsdale of Saratoga, N. Y., formerly of Racine School, Racine, Wis. Funeral at Hoosac on Saturday morning. Second service, with interment, at Saratoga, Sunday afternoon.

Campbell.—At Oconomowoc, Wis., on January 29th, Mr. J. G. J. Campbell, aged 67 years.

IN MEMORIAM.

GEORGE HERBERT MOFFETT.

Among the many proofs which God has given us of the presence of the divine life in the Anglican Communion, none is more cogent than the many holy priests in whose lives Christ was made manifest. Among these is George Herbert Moffett, the late rector of St. Clement's Church in this city. And we, the members of the Catholic Club of Philadelphia, desire to place on record our grateful appreciation of the example of priestly self-sacrifice which he has given us.

His ideal of the priesthood was high; it was no less than that perfection of holiness which the Great High Priest has set before all his priests when He said "Follow Me," and than which there can be nothing higher. To that ideal he tried to attain by the complete surrender of all that he was and of all that he had. And in the exercise of the priesthood and of the pastoral office he found all the helps possible to perfection. His life was one of stern although unseen poverty. Having food and raiment he was therewith content, and every penny beyond went to the Church's work. His heart was filled with the thought of his Divine Master and of the souls which God had committed to his care, so that it had no room for anything else. If at times he seemed reserved, it was a reserve begotten of zeal for Jesus and for souls. Those who knew him as their friend or pastor experienced the tenderness of his heart, and saw how completely the Divine love dominated him and how its fires were slowly consuming him. And he had the obedience of his Master. None were more loyal than he to that part of the Church Catholic in which God had placed him; none more obedient to its representatives. The circumstances of his life were not without much pain and humiliation, but he accepted them all submissively as the expression of the will of God. And that obedience identified him more and more with the Divine will, and helped him to look forward with desire and confidence to the unveiled presence of God. It was while on his way to the altar that he at length met his Master face to face, and with Him he passed from death unto life.

A life so consecrated in following the steps of his Divine Master was the secret power which gave to Father Moffett's work for souls that reality and spiritual force which characterized his parochial administration in St. Clement's Church in this city, and made it a notable memorial of piety and zeal.

May God speedily number him with His saints in Glory everlasting, and may He grant unto us that we too may walk worthy of our priestly vocation.

Minute passed at the January meeting of the Catholic Club.

Philadelphia, January, 1905.

WANTED.

Positions Wanted.

Position as companion by educated, refined lady. Kind and sympathetic. Best of references. Address: B 1, care The Living Church.

Organist and choirmaster (Churchman) disciplinarian, earnest, and hard worker, boy specialist, fifteen years' experience, English Cathedral chorister, good recitalist, excellent testimonials from Bishops and clergy, English degree, desires position where musical services would be appreciated. Good organ and teaching ground required. Address, "Bach," Living Church, Milwaukee.

Priest.—Young, married (no children), experienced, thoroughly capable, energetic worker, excellent reader, good sermonizer, desires a parish. Address, "Rev. Hard Worker," Elmore, Ohio.

Wanted.—Catholic parish by energetic priest. References: Bishops, priests, and present vestry. Address, Rector, care Living Church, Milwaukee.

PARISH AND CHURCH.

Pipe organs.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

Communion wafers and sheets. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

Churches requiring organists and Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

CLERICAL AGENCY.

Churches in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

TRAVEL.

Europe.—Special Scenic Summer Tour only $300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. Temple, Watertown X, Mass.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

OFFICIAL NOTICE AND APPEAL.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

* * *

Convention of 1895.—"We earnestly recommend that stated offerings shall be made for this fund annually on Quinquagesima Sunday or on the Sunday nearest thereto that may be convenient."

We give to Missions, which is the work of the Church; let us also give to the General Clergy Relief Fund, which is for the pension and care of the *workers* of the Church.

To give to send men to the front is good, but "pure religion and undefiled" does not forget those who have also been at the front.

Over 450 are on our lists. Multiply 450 by "a living" and realize the need.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets,
Philadelphia, Rev. Alfred J. P. McClure,
Assistant Treasurer.

* * *

"For all Thy reverend servants, Lord,
Who long have served and bravely borne,
Who well have taught and wrought Thy word,
Whose virtues still Thy Church adorn,
We bless Thee, and implore Thy grace."

* * *

P. S.—Be sure your offering is sent, "General Clergy Relief Fund."

AN APPEAL.

Church people, when away from home, often feel with regret the want of the services to which they are accustomed; and such services, when they can be had at all, are much more acceptable if held amid appropriate surroundings. The number of those who from choice or necessity seek milder climates for the winter season, already very large, is increasing year by year.

A movement has been begun in Pinehurst, N. C., toward the erection of a modest church or chapel. A plot of ground, in an excellent situation, has been assigned by the owner, and a few subscriptions have been obtained as the nucleus of a fund to defray the expense of the work.

It is thought that there may be many Church people who would gladly contribute to an enterprise like this; and to such this appeal is addressed.

Pinehurst has always a large winter population, many of whom would probably avail themselves of the services of our Church. At present we have the use of a small room connected with the village hall, but it is not always to be had at suitable times, and is not under our own control. We hope that our enterprise may find favor with some who can and will aid us in our humble attempt to advance the cause of our Master.

Subscriptions or pledges may be sent to either of the undersigned, at Pinehurst.

T. B. Cotter,
General Office,
John H. Packard, M.D.
Holly Inn,
A. G. Warren,
Carolina Hotel.

Pinehurst, N. C., February 6, 1905.

BOOKS RECEIVED.

THE CENTURY CO. New York.

The Fugitive Blacksmith. By Charles D. Stewart. 12mo, 321 pages. Frontispiece by Hambidge. Price, $1.50.

GINN & CO. Boston.

How to Keep Well. A Text-Book of Physiology and Hygiene for the Lower Grades of Schools. By Albert E. Blaisdell, M.D., author of *Child's Book of Health,* etc. Revised Edition. 12mo, cloth. 265 pages. Price, 45 cents; postage, 10 cents.

THOMAS WHITTAKER. New York.

Life and Its Problems. A Volume of Sermons. By Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, author of *Helps to Meditation,* etc. Price, $1.25 net.

The Chief Virtues of Man Taught in the Seven Words from the Cross. Preached in St. Mark's Church, Philadelphia, Good Friday, 1901, by the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, author of *Catholic Faith and Practice,* etc. Price, 75 cents net.

A. C. ARMSTRONG & SON. New York.

A History of Preaching from the Apostolic Fathers to the Great Reformers, A. D. 70-1572. By Edward Charles Dargan, D.D., LL.D., Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Kentucky. Price, $1.75.

PAMPHLETS.

The Sign of the Son of Man and the New Declaration of Independence. By C. R. F. J., Sdt. Second Edition. Price, 10 cents.

The Parish Year Book of Grace Church, New York. Published at Epiphany, 1905.

Ninth Annual Report of the Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States for the Year Ending October 31, 1904. The Clergymen's Retiring Fund of the Protestant Episcopal Church in the United States, Incorporated in New York, 1895, Successor to the Clergymen's Retiring Fund Society Incorporated under the Laws of the State of New Jersey, A. D. 1874.

Historical Address on the Origins of Holy Cross Church and the Mary Warren Free Institute, Troy, New York. With an Account of How the Choral Service Came to be Brought from England to America. Delivered in Holy Cross Church on St. Stephen's Day, MCMIV, by Edgar A. Enos. D.D., Rector of St. Paul's Church, Troy. Henry Stowell & Son, Printers, Troy, N. Y.

The Church at Work

JOINT DIOCESAN LESSON COMMITTEE.

On Thursday, January 19th, the Joint Diocesan Lesson Committee met in the Church House, Philadelphia, at 10 A. M.

In the absence of the President and Vice-President, Dr. Stone was called to the chair, and opened the session with devotional exercises. The Rev. Herman L. Duhring, D.D., Secretary, was present, and asked permission instead of calling the roll, to mark those who were present. These were as follows: Rev. James S. Stone, D.D., Chicago; Rev. L. N. Caley, Pennsylvania; Rev. W. H. Burkhardt, New Jersey; Rev. J. A. Aspinwall, D.D., Washington; Rev. Henry E. Cooke, Ohio; Rev. Kensey J. Hammond, Delaware; Rev. Robert McKay, D.D., New Jersey; Rev. R. Bowden Shepherd, New Jersey; Rev. Geo. S. Bennitt, Newark; Rev. S. R. Colladay, Ph.D., Connecticut; Rev. R. N. Thomas, Pennsylvania; Rev. A. D. Heffern, D.D., Pennsylvania; Rev. Carlton P. Mills, Massachusetts; Rev. F. J. C. Moran, New York; Rev. Edgar Cope, Pennsylvania; Rev. Geo. Hall, Delaware; Rev. H. Allen Griffith, Washington; Rev. Wm. C. Emhardt, New Jersey; Rev. C. B. Smith, D.D., New York; Mr. Ewing L. Miller Pennsylvania; Mr. James E. De Cou, New Jersey; Mr. Chas. E. Merritt, New Jersey; Mr. John E. Baird, Pennsylvania. The Rev. Mr. Davidson, correspondent of *The Churchman,* was also present. Both Bishop Whitaker and Bishop Mackay-Smith were present at the noon recess. Acceptances and regrets were read.

On motion of Dr. McKay, seconded by Mr. Caley, a letter was sent to the Rev. Dr. Shinn, expressing the sympathy of the committee with him in his bereavement in the death of his wife, and our best wishes for his speedy recovery from his present illness, which prevented his attendance at the meeting, and a letter of sympathy was also sent to the family of the late Rev. C. C. Camp of Minnesota, who had been a member of the committee for many years, and who had suddenly been called to his rest.

The Rev. Mr. Caley, on behalf of the special committee appointed at the last meeting, presented a proposed four years' course; and, after the reading of the same, it was moved by Dr. Hall of Wilmington, and seconded, and passed that we adopt a four years' course instead of a five years' course, and yet that the same be not published.

The Rev. Mr. Caley then reported for the committee on the Home Department, and requested that the committee be allowed to report progress, and asks to be continued.

On motion of the Rev. Mr. Cope, seconded by Mr. Mills, the committee was continued.

On motion of the Rev. C. B. Smith, D.D., it was resolved that the Rev. Mr. Caley, the Rev. Dr. Heffern, and Mr. Ewing L. Miller be a special committee to select the texts to be learned for Schedule No. 58, which was prepared later on.

The following resolution was passed:

Resolved, That a committee of four clergymen and three laymen, actually in charge of Sunday Schools, be appointed to take into consideration, the whole subject of the graded system and preparing lessons therefor, and report at the January 1906 meeting.

At 12 o'clock noon, prayers for Missions were said by the Rev. Dr. Stone.

At the resuming of the session, after the noon recess, Mr. Geo. C. Thomas, Vice-President, took the chair.

He appointed as the special committee under the last resolution passed at the morning session, the following: Rev. Carlton P. Mills, Rev. Geo. W. Shinn, D.D., Rev. L. N. Caley, Rev. Henry E. Cooke, Mr. Ewing L. Miller, Mr. Wm. R. Butler, and Mr. James E. De Cou.

The Committee then proceeded to the preparation of the 58th schedule of lessons, on "Old Testament History, Part IV., From the Captivity of Israel to the close of the Old Testament." The passages of Scripture were selected, with the titles of the lessons; and, as stated above, the texts and portions of the Catechism to be studied, were left to the special committee.

After the adoption of Schedule No. 58 as a whole, a motion of thanks for the hospitality of Philadelphia was passed.

Before adjournment, Mr. Geo. C. Thomas read the report of the third meeting of the Joint Commission of the General Convention on Sunday School Instruction, which was favorably received by all.

The Rev. Mr. Caley moved, and it was seconded and adopted, that when we meet again, it will be in New York City, at St. Augustine's chapel, on October 5th, 1905.

On motion, adjourned.

This was the largest attended meeting of the Joint Diocesan Lesson Committee for quite a number of years.

CANADA.

News of the Dioceses.

Diocese of Huron.

The celebration of the 70th anniversary of St. Paul's Cathedral, London, began January 22nd, and was continued on the following Sunday, January 29th. There was a public meeting in Cronyn Hall, the Bishop in the chair, January 27th, at which addresses were given by many of the clergy of the Diocese and prominent citizens. The concluding services on January 29th, Fourth Sunday after Epiphany, consisted of a celebration of Holy Communion at 8:30; Morning Prayer, at which the preacher was the Rev. Canon Farthing, rector of Woodstock; a children's service in the afternoon, and evening service at which the Rev. Samuel Marquis, rector of St. Joseph's Church, Detroit, preached, giving a special address to the men of the city.

ST. PAUL'S CATHEDRAL AND CRONYN HALL, LONDON, ONT.

A very pretty souvenir of the anniversary has been compiled by the rector and published under the auspices of the St. Andrew's Brotherhood chapter of the parish. The first church was a wooden building, erected in 1835, and its first incumbent was the Rev. Benjamin Cronyn, afterwards Huron's first Bishop. In this building the congregation worshipped for nine years, but it was burned to the ground on Ash Wednesday, 1844. The foundation stone of the present church was laid on St. John the Baptist's day of the same year, by the Rt. Rev. Dr. Strachan, Bishop of Toronto, with military honors, the artillery firing a salute of twenty guns. It was opened for public worship two years later on Ash Wednesday.

The Diocese of Huron was divided from the Diocese of Toronto in 1857 and created a separate Diocese by letters patent from the Crown when the Rev. B. Cronyn was appointed its first Bishop and St. Paul's declared to be his Cathedral church. Many improvements have been added from time to time, and from this mother church seven other parishes in the city have sprung. The church itself is full of interesting memorials of the past, the Bishop's throne, the Dean's stall, and other of the interior furnishings being memorial gifts from faithful members of the Church. The choir has been a vested one since 1883. A full Cathedral service is given.

Diocese of Niagara.

A good deal of important business was to come before the meeting of the rural deanery of Haldimand arranged to be held at Hagarsville, January 31st. Bishop Dumoulin is in better health this winter than for some time.

Diocese of Nova Scotia.

A special committee was appointed to consider the matter of increased accommodation for the Boys' Collegiate School, Windsor, as the number of pupils has so largely increased.—The death of the Rev. T. R. Johnston, sometime rector of Crapaud, Prince Edward Island, and also of Lockport and of Newport, Nova Scotia, causes much regret. His funeral took place in Digby, January 16th. —A very hearty address of welcome was presented to Bishop Worrell at the meeting of the Archdeaconry in January at Sydney.

Diocese of Toronto.

A large attendance was anticipated at the meeting of the Sunday School Convention in Toronto, February 7th and 8th. The Secretary of the Sunday School Commission of the Diocese of New York was expected to be present with a fine exhibit of Sunday School requisites.

Diocese of Rupert's Land.

Church building during the past year has made great progress in this Diocese, eighteen new churches having been built and opened. St. Luke's Church, Fort Rouge, is to be opened February 19th. The dedication service will be conducted by Bishop Mills of Ontario. The preacher in the morning will be Bishop Matheson, and in the evening, Bishop Mills.

Diocese of Algoma.

There was a very good attendance at the children's service in the Church of St. John the Evangelist, Port Arthur, on the First Sunday after Epiphany. The rectory has been completed and is occupied this winter by the rector and his family.

Diocese of Quebec.

The report given at the annual meeting of the Central Board of the Quebec Church Society, which met in the Cathedral Church Hall, February 1st, was very satisfactory. There was a slight increase in the total receipts over last year. One branch of the work done by the Society is to make a grant for outfit, to each young clergyman in the Diocese, when he takes charge of his first mission. The society also gives assistance towards building new churches in the Diocese. The Society now finds itself in a position to give up the grants made for school purposes, by the Colonial and Continental Church Society, Eng., for some of the poorer parishes and on the Canadian Labrador coast.—There are no parishes vacant in the Diocese at present. A plan for a new and better scale of stipends for the clergy, has been made by the diocesan treasurer. It was approved and referred to a committee. The annual evening meeting of the society will be held March 22nd, when one of the speakers will be the Bishop Coadjutor of Montreal, the Right Rev. Dr. Carmichael.—Bishop Dunn visited New Liverpool and Leirs, February 5th, preaching at the latter place at evensong.

Diocese of Montreal.

The annual session of the diocesan Synod opened on Tuesday, February 7th, with the usual service and celebration of Holy Communion in Christ Church Cathedral. The Rev. F. Charters was the preacher. At the opening of the afternoon session Archbishop Bond delivered his charge. He made a strong appeal to the laity that the canon passed last session which raises the minimum stipend to be paid the clergy by $100, be confirmed and given living power. Summing up the results of his year's work, the Archbishop said he had visited 55 congregations; held 43 confirmations, in which the number confirmed was 252 males and 356 females, making a total of 608. Two ordinations had been held. The Archbishop appealed for increased support for the fund for the Widows and Orphans of the clergy and for the Superannuation fund; he referred to the late visit of the Archbishop of Canterbury and quoted from some of his addresses. The work of the various institutions in the Diocese was touched upon, showing that they were for the most part in a prosperous condition, but attention was drawn to the need for an increase of $3,000 in the income of the diocesan Theological College.

The Bishop Coadjutor gave an account of his work during the year.

There was only one change made in the officers of the Synod, the Treasurer, Mr. Richard White, retiring, and Mr. Lansing Lewis being elected in his place.

The Synod unanimously confirmed the amendments to the canon relating to the increase in the stipends of the clergy, which was passed at last year's session, and the adoption of this amendment, brought out some vigorous expressions of opinion from both clergy and laity, on the small remuneration of the clergy in the Diocese.

The state of the Widows and Orphans fund called out a long discussion on the second day. The sad case of the widow of the late Rev. W. T. King, who had been unable to fulfil the requirements, so that his widow had no claim upon the fund, received a great deal of attention and was finally referred to the Executive Committee.

The Rev. Dr. Whitney, Principal of Bishop's College, Lennoxville, gave his report for the year on the work of the University, for the last time. Much regret was expressed at his resignation by Professor Abbott Smith, who spoke of the loss to the Synod of so able and cultured a gentleman, while Bishop Carmichael (who was presiding), said that not merely the Synod but the whole province, regretted the retirement of Principal Whitney, with whom it had been such a pleasure to work for the last five years.

The question of inter-diocesan reciprocity in respect to beneficiary funds was taken up and the principle approved. This principle, if carried out, would enable a clergyman changing from one Diocese to another to rank on the funds of that to which he comes in the same degree as he is entitled to do in the Diocese he is leaving.

The Executive Committee making a vote of congratulation to Archbishop Bond on his elevation to the Primacy, the Synod passed it with a standing vote.

A great part of the third day was occu-

pied with a discussion on the operation and expense of the General Missionary Society. While there were some criticisms on the methods, manner of apportionments to the different parishes in the Diocese, expense of working, neglect of the S. P. G., and failure to give sufficient information as to the working of the society, the speakers on the whole were enthusiastic in speaking of the results achieved. After the usual votes of thanks, the Synod closed on the 9th, after a three days' session.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Special Services at Canton.

Grace Church Chapter of the Brotherhood of St. Andrew, Canton, arranged special services February 12-14, conducted by the Rev. E. L. Sanford, rector of St. John's Church, Ogdensburg. The chapter consists of seventeen men, who hope by these services to so interest the congregation that they may strengthen their own work and that of the parish. Services were held three times a day with an address at each service.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

The Bishop at Trinity, Syracuse—Meeting of the Utica Clerical Union.

The Bishop of the Diocese visited Trinity Church, Syracuse, and Grace Church, Baldwinsville, Sunday, February 12th, and administered Confirmation. On Monday evening, the 13th, the Bishop addressed the members of the Men's Club of All Saints' Church, Syracuse, in their club room, his subject being "Lafayette."

A meeting of the Utica Clerical Union was held Monday, February 6th, in the parish rooms of Grace Church. The Rev. Wm. M. Cook of Ilion reading a paper on "Sundays in Europe"—based upon personal observations, during a visit abroad last summer. The Clericus adopted a minute commemorative of the late Rev. W. B. Coleman, who was one of its charter members.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Bishop McLaren's Condition — Music at St. Peter's—New Organ—The Round Table—St. Mary's Home for Children - Southern Deanery.

The latest reports from Bishop McLaren are to the effect that he is rallying from the severe attack which a few days ago seemed certain to be his last. While it has been expected for some time that the Bishop could not long survive, it was nevertheless a shock to the Diocese to hear that he was unquestionably upon his deathbed. His wonderful vitality has, it would seem, once more asserted itself, though it is feared the rally is only temporary.

The choir of St. Peter's Church, Chicago (Mr. Kilner F. Thomas, choirmaster), presented most successfully Sir John Stainer's sacred oratorio, "The Daughter of Jairus," on Tuesday evening, February 7th. The soloists were Master Thurman Metzger, soprano; Herman W. Barnard, tenor; D. B. C. Middleton, bass.

The new organ for the Church of the Redeemer, Chicago, will be put in place within a week or two. This will occasion some changes being made in the chancel, and the vestry have just passed upon plans which provide for increased accommodations for the enlarged choir, now numbering between forty and fifty voices, and also make possible the erection of additional clergy stalls.

At the "Round Table" which met in the Church Club rooms on Monday, February 6th, the Rev. John A. Carr read a very thoughtful paper on "Evolution," and was followed by the Rev. Dr. Hall and others, who made addresses upon the same subject. The attendance was large as usual.

The annual report of St. Mary's Home for children has been issued in interesting book form, with several illustrations which depict some of the pleasant rooms which are provided for by Chicago parishes; those of Grace Church, Chicago, and St. Mark's Church, Evanston, being especially attractive.

The report shows that the good Sisters of St. Mary have cared for 154 children at the Home during the year, of which 64 were entirely free. The remainder were received either for small sums or at full pay. During the summer 62 children were sent to the summer home at Kenosha, Wis., where they enjoyed the fresh air from the lake.

The affairs of the Home have been most carefully and economically managed under the direction of Sister Frances. The health of the children has been excellent.

The winter Convocation of the Northern Deanery of the Diocese of Chicago was held in Trinity Church, Belvidere, on February 6th and 7th. The opening service at 8 o'clock of the first date was read by the Rev. C. A. Cummings, priest in charge of the mission, and addresses were made by Dean Fleetwood, Rev. Messrs. N. W. Heermans, S. J. Yundt, and Bishop Anderson.

At 8 o'clock the following morning, the Holy Communion was celebrated, Bishop Anderson officiating, assisted by the Rev. C. A. Cummings. At 10 A. M. the Bishop said Morning Prayer, and the Rev. J. M. Ericsson made an address on the Apostles' Creed. The next meeting will be held in St. Peter's Church and Waterman Hall, Sycamore, in May.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Address by the Bishop—Meeting of Litchfield Archdeaconry—Gift to St. Stephen's, Ridgefield — Church Club Meeting — Rev. Mr. Stokes Declines Election to St. Paul's, Concord

The Consumers' League of Connecticut held its annual meeting recently at Hartford. The Bishop of the Diocese spoke on "The Moral Responsibility of the Consumer."

The winter meeting of the Litchfield Archdeaconry met in St. James' parish, Winsted, January 31st and February 1st. The literary work consisted of an admirable essay on the "Influence of Arnold of Rugby Upon Nineteenth Century Thought," by the Rev. Dr. Hare, rector of All Saints', Milford; a helpful review of "The Pastoral Use of the Prayer Book" by Bishop Paret, given by the Rev. Dr. Seymour, rector of St. Michael's, Litchfield; and a valuable exegesis of St. Matt. v. 5, by the Rev. Mr. Gilliland, rector of St. Peter's, Plymouth. The reports from the various parts of the Archdeaconry were encouraging. Every parish meets its diocesan mission obligations in full and gives something for general missions. A scholarship is provided for a colored candidate for orders, and a quarterly "Record" of the Archdeaconry is published under the editorship of the Rev. Mr. Humphrey, rector of Christ Church, Roxbury.

As special guest of the rector of St. James', the Rev. J. De Wolf Perry, Jr., rector of St. Paul's, New Haven, was received most cordially by the brethren, and at the evening service, which was fully choral, delivered a strong apology for magnificent missionary effort.

At the corporate Communion, the following morning, the Rev. Dr. Hare gave a heart-searching, yet deeply sympathetic, sermon *ad clerum*. The Ven. Archdeacon Plumb gave a touching eulogy to the memory of the late Mr. Edward C. Buck of Winsted, whose presence at so many similar meetings had ever been appreciated.

Mr. A. Newbold Morris of New York City, who for many years has been interested in St. Stephen's Church, Ridgefield, has just made an unsolicited cash donation of $2,500 to the parish. Mr. Morris has a country-seat in Ridgefield.

At the annual meeting of the Church Club, the following officers were elected:

President, Henry E. Rees, Trinity Church, Hartford; Vice-Presidents, J. K. Smith, Trinity Church, Waterbury; F. C. Earle, Christ Church, New Haven; Secretary, Charles F. Chase, St. Mark's Church, New Britain; Treasurer, Charles E. Cornwall, Christ Church, New Haven.

Executive Committee—George H. Benham, Trinity Church, Waterbury; R. D. Perkins, St. Paul's Church, Wallingford; George C. Edwards, Trinity Church, Bridgeport; George J. Bassett, St. Thomas' Church, New Haven; Richard J. Goodman, Trinity Church, Hartford.

Delegates to Conference of Church Clubs—F. C. Earle, New Haven; Herbert H. Walker, Wallingford; alternates: E. B. L. Carter, Stamford; Edward B. Hatch, Hartford.

An elaborate dinner was served, and an address made on the "Evolution of Parties in the Church," by Mr. Frederic Cook Morehouse, Editor of The Living Church, who was the guest of the evening.

The Rev. Anson Phelps Stokes, Jr., assistant minister of St. Paul's, New Haven, and the treasurer of Yale University, has declined the rectorship of St. Paul's School, Concord. The Bishop of New Hampshire, President of the Board of Trustees, has made the following statement:

"The Rev. Anson Phelps Stokes of Yale University, after a careful consideration of the matter, has finally decided that he cannot accept the election to the rectorship of St. Paul's School, tendered him two months ago. Mr. Stokes has been at great pains to have it understood that he is brought to this decision not by any want of very high regard for St. Paul's School, for its ideals, aims, spirit, and history or want of affection for it, as he himself is one of its old boys. Were he going to any other work than that in which he is now engaged, right gladly would he cast in his lot with the school, but he cannot escape the conviction that his duty lies just where he now is, in the somewhat unique place which has opened itself to him in Yale University."

William Dudley Babcock, M.D., died at Melrose, Florida, on Feburary 1st. Dr. Babcock was the senior warden of Christ Church, Middle Haddam (the Rev. Prof. Samuel R. Colladay, rector). Less than two months ago he sought, in impaired health, the Southern clime. His age was 60 years.

Mrs. Emily Malbone Morgan, wife of Henry K. Morgan, and a great-granddaughter of General Israel Putnam, the hero of the battle of Bunker Hill, died not many days since at her home in Hartford. Mrs. Morgan leaves, beside her husband, four children, of whom one is the Rev. George Brinley Morgan, D.D., rector of Christ Church, New Haven. Mrs. Morgan was born in Boston in 1824, but had lived many years in Hartford. She was for long a communicant of Christ Church (the Rev. James Goodwin, rector).

At the parish house of Trinity Church, Hartford, Dr. Richard Burton is delivering a course of six lectures on "The Bible as Literature."

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Work at Cleburne.

Although the Rev. H. H. Johnston has been rector of the Church of the Holy Comforter, Cleburne, for only a short time, he has already won the love and respect of his people and the citizens generally. A vested choir has been introduced, a large boys' brigade organized, also a military company for young men. On a recent Sunday the rector mentioned several things necessary for a dignified, Catholic rendering of the services of the Church, and made a telling appeal for them, which brought forth surprising results, for after the service the following gifts were pledged: A pipe organ, value $2,000, by Mrs. T. Lawrence, in memory of her husband; a processional cross, by Mr. S. D. Heywood; an altar desk by Mr. J. E. Poindexter; altar service book by Mr. T. O. Wood, and a litany service book by Mrs. Frank Williams, all of which it is to be hoped will be in place by Easter.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

New St. Mark's Church, Waupaca.

On the 5th of April last, St. Mark's Church, Waupaca, was destroyed by fire. There had been a vacancy in the rectorship, but ten hours before the fire occurred the Rev. George Hirst had accepted the rectorship. He entered upon his duties amid the smoking ruins of the church building. Work, however, was at once begun on a new building, and on last Sunday the first service in the new church was held. The furnishings are not yet complete, but the congregation have a home to worship in. Services have been held in a public hall since the fire. The rector and congregation deserve all praise for their energetic work in rebuilding.

HARRISBURG.

Dr. Darlington Accepts.

The Rev. James Henry Darlington, D.D., Bishop-elect of the Diocese, notified the committee on Wednesday, 8th inst., of his acceptance of the office and honor to which he had been elected. The following is the doctor's letter of acceptance:

"I need not assure you how fondly I appreciate the honor which the convention of the Diocese of Harrisburg has conferred upon me. You can well understand, I am sure, what it has cost me to receive and consider such a call while surrounded by the activities, persons, and places which now more than ever remind me how strongly parochial ties have been bound about my heart through these many years. Still, with a most lively sense of what it means, I am thankful to recognize, after days and nights of prayerful thought, the path which seems plainly revealed as the one of duty.

"Therefore, I beg leave hereby to signify my acceptance of the election by which the convention of the Diocese of Harrisburg has chosen me for the office of Bishop of that Diocese. If it shall be the will of the Church to confirm the election I shall endeavor, so far as in me lies, to make wise use of the great opportunity which belongs to that post of duty.

"I tremble with the consciousness of human limitations, but rejoice in the confidence of help from the Almighty Father, from whom I believe this call has come, and rejoice also in the thought that my brethren of the clergy and laity will favor me with their continued sympathy, prayers, and encouragement.

"It is a privilege to help on the work of a Diocese which, though new, has in its former relation such a noble history of consecrated service for our common inspiration.

"Thanking you for your courtesy in presenting to me your message in person, and I, cherishing the hope of abundant blessings for a Diocese which you represent, I am very faithfully your friend and servant,

"James Henry Darlington."

IOWA.

T. N. Morrison, D.D., Bishop.

Improvements at Grace Church, Lyons—Daughters of the King—Various Notes.

At Grace Church, Lyons (the Rev. T. W. Jones, D.D., rector), some extensive improvements are being made in the structure of the building. A panelled and trussed ceiling and an oak rood screen are being erected. Services and Sunday School are maintained in Odd Fellows' Hall. This parish has one of the most Churchly buildings in the Diocese, and, with these added improvements, will be extremely attractive. The rector has recently returned from a vacation spent at his old home in Virginia.

At the annual service of The Daughters of the King, Trinity Church, Iowa City (Rev. W. D. Williams, D.D., rector), three were admitted into the order. The rector of this parish recently delivered an illustrated lecture on our missionary work in China to his congregation.

The new rectory at Harlan, a commodious and pleasant structure, is nearing completion. The new rector, the Rev. Dr. S. R. J. Hoyt, and his family will soon take up their residence in it.

St. Andrew's, Chariton (the Rev. F. W. Henry, rector), has recently been beautified by the erection of a stone altar of Churchly design. The altar was given by Mr. E. P. Temple, a former parishioner, in memory of his wife.

Grace Church, Decorah (the Rev. Wellington McVettie, rector), has made splendid progress during the past two years. Within that time a rectory, costing $2,865, has been built, and through a recent benefaction of the late Mr. John Pickworth, is now almost paid for. The members of the Ladies' Guild have done much to bring about this happy result.

On Septuagesima, February 19th, it is expected that five deacons will be advanced to the priesthood by Bishop Morrison. The ordinations will take place at Trinity Church, Ottumwa, and the preacher is to be the Rev. Wm. C. De Witt of Chicago.

Miss Susanna H. Weare, President of the diocesan branch of the Woman's Auxiliary, has been making visitations to a number of various parishes and missions in the interest of the extension of the work of the organization. A new branch of the Auxiliary was organized in St. Mark's parish, Fort Dodge. At Marshalltown she made an address before a deanery meeting and held a conference with the women workers of the parish.

At Des Moines mission study classes have been formed in St. Paul's parish, to meet in various neighborhoods of the city. This branch is most encouraged through the advent of its president, who has recently come to the city from an Eastern parish and who has had considerable experience in Auxiliary work.

At Creston, Miss Weare addressed the deanery meeting and also spoke to the women of the guild, who have taken up the study of missions. This parish has the happiness to have as a resident, Mrs. Boone, wife of the late Bishop Boone of China. Mrs. Boone is with her son, who is minister in charge.

At Chariton, Miss Weare found the Woman's Guild had made it a rule to devote one meeting a month to Auxiliary work, with a distinct presiding officer for that day. Altogether her trip was helpful to the branches and encouraging to her.

Efforts are being made by Mrs. Simon Casady, Treasurer of the United Offering, to increase interest in this branch of the Auxiliary work. She reports an increased offering at the last General Convention over the one of three years ago.

The Rev. Chas. Lewis Biggs has resigned the charge of his work at Cedar Falls to accept the rectorship of St. Mark's, Fort Dodge. He has already entered upon his new duties. Mr. Biggs has for some time been active in the work of the Sunday School Commission of this Diocese, of which he is President, and his friends are pleased because of his meritous promotion.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

The Bishop at Work—Clerical Changes.

Bishop Woodcock began his work in the Diocese on the Fifth Sunday after the Epiphany, preaching at the Cathedral and celebrating the Holy Communion in the morning, also making an address at Evensong, and preaching at night in St. Andrew's Church. At both churches there were large congregations, and all were most favorably impressed by his strong, direct, and manly appeals for reality, spirituality, and work in religion. He prefaced his first sermon by saying:

"I am extremely conscious of the embarrassment of my position, being one called from the ranks to assume a post of such importance. Fresh in my memory is the mighty figure of him who has passed before. Fighting foremost in the ranks of the valiant army of the faith, the bugle call sounded, summoning him to his reward in the greater kingdom. He obeyed that summons with the assurance of hearing the approval of his Master.

"I knew him and you knew him, to love him. He was a prince among men, nay more, a king. You would be disloyal—you would be unworthy—if you even cared to forget him.

"I have come here not of my own choice, but because under God you have asked me to come. I come not to fill his place, but to succeed him. Though I take up his work where he left it off, I do not come to imitate him. His work will stand as a monument to him. It is complete and it is great enough to stand as it is.

"My purpose in coming here is, first of all, to coöperate with you for the advancement of God's cause in this Diocese. You will never hear me speak of 'my Diocese.' It shall be ever 'our Diocese.' I have given my life henceforth to Kentucky. It is for better or for worse, richer or poorer, until death us do part."

The Bishop and Mrs. Woodcock have at once taken a strong hold upon the people of Louisville, and he will undoubtedly have the united support of the whole Diocese so soon as he becomes known to the people of Kentucky.

A public reception was tendered him and Mrs. Woodcock by the local chapters of the Woman's Auxiliary at the Galt House, Tuesday evening, February 8th, to give Churchmen and other citizens an opportunity of meeting the Bishop. It proved to be an enjoyable occasion. The spacious parlors and halls were beautifully decorated, and were thronged during the evening by a constantly changing crowd, representing every congregation in the city. Many not of our communion came to welcome the Bishop, among them several of the most prominent Protestant ministers of the city, including several professors from the Presbyterian and Baptist Theological Seminaries.

The Rev. T. J. Brown, priest in charge of the Church of Our Merciful Saviour, Louisville, has resigned to accept the rectorship of St. Luke's, Washington, D. C. Mr. Brown has done an excellent work among the colored people of Louisville, and his de-

parture will be a decided loss to the Diocese, in which he leaves a vacancy which it will be difficult to fill.

The Rev. R. Lee Wilson, deacon, heretofore in charge of the chapel of the Good Shepherd, in Hopkinsville, has also resigned. Thus causing vacancies in two of the most important missions for colored people in the Diocese.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Gift to the Cathedral.

A very handsome solid silver Communion Service of 14 pieces in a handsome oak chest, has just been presented to Christ Church Cathedral, Lexington, by Mrs. Mary Tilford Chastain of New York City. Six of the pieces, the silver alms basins, are in memory of her late father, Mr. John Boyle Tilford, who was formerly a vestryman of Christ Church, Lexington. The rest of the service is in memory of her daughter, Katherine Hunt Dickinson. Each piece is engraved in floriated old English lettering with the name of the person in whose memory it is given. The gift was brought to the Cathedral on the festival of the Purification, by Mr. T. B. Wood, the senior warden, a near relative of the late J. B. Tilford; and received there by the Bishop and the Rev. R. C. Caswell, who is at present holding the services in the temporary absence of the Dean. Mr. Wood having informed them of the serious illness of the donor, it was decided by the Bishop that the vessels should be dedicated and used on the following Sunday, February 5th, and that Mrs. Chastain should be informed of it. Accordingly, after a suitable prayer of dedication by direction of the Bishop, they were used at the regular monthly noon celebration on that day.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Gift to Calvary Church, Louisiana.

The Society of Saint Charles, King and Martyr, of England, has presented a brass altar desk to Calvary Church, Louisiana.

MAINE.

Robt. Codman, D.D., Bishop.

Address by the Bishop—New Church for St. George's Mission, Sanford.

On the Bishop's visitation to St. Philip's Church, Wiscasset, he addressed an assemblage of 150 people on the subject of "Man's Self-conceit in Religion."

The church which is now being erected for St. George's mission, Sanford, is of the early English style of architecture. The church will be about 100 feet long and over 30 feet wide, the height of the nave being 30 feet in the clear, inside measurement. When fully completed the cost will be about $10,000. Elizabeth Hall, the parish house, is already completed at a cost of over $5,000, and is built as a memorial gift. Church services are now held therein.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Laying of a Corner Stone.

Marking exactly the first anniversary of its destruction, the corner stone of the new Church of the Messiah, Baltimore, was laid on February 8th, shortly after noon, in the presence of a large gathering. The Rev. J. Houston Eccleston, D.D., President of the Standing Committee, officiated in the absence of the Bishop, who is spending the winter in the South for the benefit of his health. The address was delivered by the Rev. Edwin B. Niver, rector of Christ Church. His Excellency Edwin Warfield, Governor of Maryland, and the Hon. E. Clay Timanus, Mayor of Baltimore, delivered brief remarks, upon the invitation of the Rev. Peregrine Wroth, rector of the church. Quite a number of the local clergy were present even though the day was cold and chilly. Mr. Chas. E. Cassell, the architect, and Mr. John Cowan, the builder, were also present.

The corner stone is that which served the same purpose in the structure which was destroyed by the fire. It has been polished and now bears on the north face the following inscription:

THE CHURCH
OF THE
MESSIAH.

On the east face of the stone a cross has been carved.

The Rev. Mr. Niver spoke in part as follows:

The occasion lends itself to many memories of the past, many hopes and prayers for the future. Amid these splendid buildings rising around us, this new and magnificent trade centre of a great city, the Church is here to-day, claiming her own.

It is now 70 years since the Rev. Dr. John Johns, the first rector of Christ Church, as an independent congregation, stood on this spot and laid the corner stone of that stately old structure with its classic portico and ivy-covered walls, which went down in the great fire. Two generations of men have come and gone. What changes in the city itself since the time when it had less than one-sixth of its present population, when the square about yonder Battle Monument was the fashionable residence district, when Washington's Monument was in the suburbs, out in Howard's woods! How many and marvellous the outward changes, yet how little in human nature itself—the same moral perplexities and difficulties, the same needs, the same Divine Helper. This very spot, this site, this ground has been consecrated beyond the power of man to add or take away, by the prayers and praises, the confessions and forgivenesses, by the grasp on eternal things amid the storm and stress of the world, here vouchsafed to two generations of living men. Religion after all is the chief bond which knits together the generations and binds them into one. Let customs, names, empires—aye, civilization—change or pass away, Jesus Christ remains. He is the same yesterday, to-day, and forever.

This church, as originally dedicated to Him, bore His sacred name—it was Christ Church. Its new name, given 30 years ago, is but the Hebrew equivalent for the old. With a true instinct, both of faith and common sense, this congregation decided to rebuild on the old site. This spot is still to be kept sacred amid the rush and hurry of business life; sacred to the higher interests of the soul. Thank God, it was not abandoned. This new Baltimore of trade and commerce around us, rising up so proudly from its ruins, so full of promise for the future, is here to stay. The Church is also here to stay. That is the significance of this service. We are to rebuild and set apart for generations to come a place for prayer, a House of God, a sanctuary for the weary, the tempted, and the tried, right on the real firing line of modern life, in the midst of fierce competitions, rivalries, temptation of shop and street; to erect here an outward visible mark and symbol in brick and stone to the unseen life of the spirit.

What a cloud of witnesses in God's invisible realm compass about our action to-day! Those pastors of blessed memory, the two Johnses, Hawks, Wise, and Dudley, and those many faithful men and women now fallen asleep, who prayed and labored with them for the upbuilding of Christ's Kingdom in the world. Surely their labors and prayers were not in vain. Their memory, like a sacred heritage, will be treasured within these new walls, a bond with the past that cannot be broken, a promise for the future which shall brighten more and more into the perfect day.

At the conclusion of Mr. Niver's address, the rector referred to the presence of the civil authorities and called on both Governor Warfield and Mayor Timanus.

The Governor said:

"I cannot, my friends, add one word more to what has been so well, so forcibly, and so eloquently said by Mr. Niver. But I want to take this occasion to offer you my congratulations and to say that I am glad to see the Church keeping pace with the progressive upbuilding of the city."

Mayor Timanus said:

"I am glad to know that the old Church of the Messiah is to be rebuilt on the old site, within the shadow of the City Hall and other public buildings. It will not hurt anyone to take a few moments of time during the business of the day to offer up their prayers in this edifice. As I will be in the City Hall for two years, I promise you that I shall come again to the Lenten services here, as I have done in the past."

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Funeral of Rev. Morton Stone—Death of Dr. Alger—Rumors—C. S. M. Association—New Society—Personals.

The funeral of the Rev. Morton Stone, whose death was announced in this department a week ago, took place on Tuesday, February 7th, and was largely attended by parishioners and friends. At 11 o'clock the office of the Holy Eucharist was celebrated by the Rev. Edward E. Atkinson, who has been supplying for the late rector during his critical illness, and nearly all of the parishioners took advantage of the opportunity of communicating as a final memorial to their late beloved shepherd of souls. The regular burial service was at 2:30, and was attended by many persons outside of the Church, people who had been touched by the nobility and sweetness of the Rev. Mr. Stone's life. Bishop Lawrence, who had returned from his Southern trip but a few days before, conducted the service, assisted by the Rev. Dr. Leonard K. Storrs, rector of St. Paul's Church, Brookline, who represented the Standing Committee of the Diocese. The honorary pall-bearers were Archdeacon Samuel G. Babcock, and the Rev. Messrs. Edward E. Atkinson, George Hodges of the Episcopal Theological School; John McGaw Foster of the Church of the Messiah, Boston; Ellis Bishop of St. Stephen's, Boston; Charles J. Ketchum of the Church of Our Saviour, Middleboro: Emelius W. Smith of the Church of the Ascension, Fall River. The body was borne into the church by the young men comprising the membership of St. Thomas' Club, which the late rector had organized some years ago and which has proved a fruitful source of interest especially during the winter season. In the procession, as it proceeded to the chancel, were numerous clergy, among them the Rev. Messrs. Henry M. Saville of St. Mark's Church, Dorchester; A. E. George of the Church of the Epiphany, Walpole; James L. Tryon of All Saints', Attleboro; Chauncey H. Blodgett of St. John's, Fall River, and George Nattress of St. Andrew's, Wellesley. At the conclusion of the service, during which the choir sang unusually well, an opportunity was afforded the parishioners and citizens generally to take a final look at the face of the deceased. Among the organizations represented were the Girls' Friendly Society, the St. Thomas' Club, the local chapter of the Brotherhood of St. Andrew, the Taunton Ministerial Association, the Associated Charities, of which the deceased was a director, the Bristol Academy, of which he was a member of the board of trustees, and the Massachusetts Church Union, which was

represented by Mr. Charles G. Saunders and Mr. Walter B. Wentworth. The arrangements at the church were carefully looked after by Mr. W. H. Bent, one of the wardens. The body later was taken to Philadelphia for burial.

Mr. Stone had done no active parochial duties since last June, owing to the alarming state of his health; and for some time prior to Christmas, he had been at Rutland, this state, in the hope of finding relief; but it was to no purpose, and at the holiday season he returned to his home in Taunton, intending to preach on the anniversary of the Nativity, but this he was unable to do. A pathetic feature of his return was the singing of his choir under his window on Christmas Eve, which deeply affected the clergyman, as he realized fully that his end was not far off. Mr. Stone was one of those men whose personality impressed itself upon everyone with whom he came in contact. He was of a lovable disposition, always cheerful, buoyant, and the keynote of his life was the upbuilding, the improvement, the benefitting of every soul in some measure with which his life came in touch. Besides a wife, he is survived by two sons, Chantley and Courtney, both students at Bristol Academy.

There died in Boston on February 7th, and was buried two days later, a gentleman who long enjoyed prominence as a leading Unitarian divine, writer, and student of great learning. The man was the Rev. Dr. William R. Alger, whose eighty-two years of life, at least up to within a few years ago, had been full of useful activity. The death notices of this man recounted in more or less detail what he had accomplished, the services he had rendered humanity, etc; but they neglected to make any mention of the important fact that the Rev. Dr. Alger died a Churchman, though there was no hint of this in the final services over his body, for it was a prominent Unitarian minister who performed this last act. This last was in accord with the wishes of certain members of the deceased's family, so it is understood, who (and it is repeated with deep regret) were influenced in a degree at least by a priest of the Church, but not in harmony with that wing of the Catholic Faith to which the deceased had cast his lot. It was more than a year ago that Dr. Alger first became interested in the doctrine and worship of the Church; and, residing near the Church of the Advent, he frequently dropped in to its services. A casual interest begat a deeper and more searching inquiry, with the result that he professed a desire to become a member of the Church. And it may be added parenthetically that he is quoted as having said that had he his life to live over again he would be a priest of this communion. Although he was a regular attendant at the Church of the Advent since last Easter, he was not confirmed until last October, when Bishop Coleman, who was in Boston attending the General Convention, officiated at the interesting ceremony of receiving this Unitarian divine into full communion with the Church, in attendance upon whose services he had taken the fullest delight.

The conditions at Trinity Church, Boston, relative to procuring a rector, remain about the same as when last the subject was considered in this department. In all the names of about thirty clergymen have been entertained; and having been formally presented to the special committee, each was considered in detail as to his peculiar fitness for the position. One by one the names have been scratched off the list of eligibles, until now it is said there are some seven or eight whose claims for serious consideration are of a more significant character than the others. Meanwhile, however, should other good names be suggested, they too will receive careful consideration, so that it does not follow that any one of the names now before the committee will eventually "win out." Just by way of giving the readers of this paper the benefit of all that one "hears," it may be mentioned that the latest name mentioned in connection with the rectorship is that of the Rev. Dr. George Hodges of the Episcopal Theological School.

While giving currency to rumor, it might as well be stated that the name of the Rev. John G. Robinson, rector of St. Thomas' Church, Dover, N. H., has been mentioned for the rectorship of St. Paul's at Malden, which the Rev. Frederick Edwards lately has vacated.

The service at Trinity, on the Sunday afternoon of February 12th, under the auspices of the Church Students' Missionary Association, was addressed by the Rev. Dr. George Hodges of the Episcopal Theological School and Alfred R. Hill, a member of the organization and a student at the School. It is hoped through the medium of this and similar meetings, to arouse an interest in the field work of this Association, which now enjoys the services of the Rev. H. A. McNulty, a graduate of last year's class of the General Theological Seminary, who has been appointed general secretary. The local colleges which are now affiliated with this excellent organization are Harvard, Radcliffe (for women also are admitted to membership), and the Theological School, all three strangely enough being located in Cambridge. One of the results of the meeting may be the ultimate support of another missionary in the foreign field, besides the Rev. D. T. Huntington, who now has been at work in China for nearly eleven years.

The Fellowship of St. John has now formally been brought into active being, for on Sunday, February 5th, fifteen men and women were admitted to the order by Father Field, who is the Superior of the society, mention of which, it will be recalled, was made in this department a few weeks ago. While there is no special rule to be observed the members are expected to live by the ordinances of the Church, to pray daily for the society, and to help it by their offerings and to labor for the objects of the society. Rev. Father Powell is sub-warden and treasurer. Branches are about to be formed in Philadelphia, Baltimore, Washington, and Cincinnati, as in all of these cities there are persons who either have at some time been communicants of the Church of St. John the Evangelist, or have been benefitted by the ministrations of its staff of priests, the Cowley Fathers.

Bishop Thomas A. Jaggar, who is supplying at St. Paul's, Boston, until Easter, entertained the members of the Men's Club of that church a few nights since with a recital of his experiences during his summer vacations in Maine and various portions of the Canadian provinces. His accounts of his fishing trips were enjoyable, and especially thrilling was his all-night experience in the Adirondack woods when he had lost his way.

The Rev. Charles W. Henry, curate of Grace Church, New Bedford, who recently was called to the Church of the Incarnation, Lynn, has declined to leave his present parish.

The Bishop Coadjutor of Fond du Lac is coming to Boston in Lent, for a course of eight days of doctrinal and devotional conferences at the Church of the Advent. The details of the services will be announced later.

At a meeting of the Standing Committee of the Diocese, a few days ago, the Rev. John McGaw Foster, rector of the Church of the Messiah, Boston, was made secretary, taking the place of the Rev. Morton Stone. The Rev. Mr. Foster already was a member of that body having been elected in October to take the place left vacant by the death of the Rev. Dr. Donald of Trinity.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Deaf Mute Service — Legacy to St. James' Church, Dexter.

Among the dozen or more "silent folk" assembled for worship at the mission at Grace Church, Port Huron, on Sunday evening, February 5th, was a man who lives on the Canada side, some distance from Sarnia. In order to have a part in the service, he crossed the wide St. Clair River on the ice and took a trolley car on the American side for the remainder of the distance. The night was cold and stormy. On Monday and Tuesday services were held at Flint. The Rev. Mr. Mann also served Ephphatha mission, Detroit, during this missionary trip.

St. James' Church, Dexter, is a beneficiary under the will of the late Frances Smith, to the amount of $1,500. It is reported, however, that the sisters of the deceased will contest the will.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

The Bishop's Movements—Howe School.

The Bishop has been devoting himself to the work of collecting in the pledges recently made for the endowment fund of the Diocese, and with good success. He has also been caring for the pastoral work and services of the Cathedral in Michigan City in the absence of a curate. He will visit Ft. Wayne, February 16th, for the Confirmation of a class of twenty.

Housekeepers

have been vexed when using cream of tartar and soda to find their work uneven. If sometimes good, at others the biscuit and cake will be heavy or sour or full of lumps of soda that set the teeth on edge. Flour, eggs and butter wasted. This is because the cream of tartar is adulterated or cannot be used in the proper proportions.

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Howe School is enjoying its greatest prosperity, with more boys than it can accommodate. The Rev. Orrok Colloque, Ph.D., has been added to the faculty. The Rev. Francis T. Russell, D.D., formerly of the General Theological Seminary, is giving a series of Shakespearean readings and lectures. President F. S. Luther of Trinity College, recently visited the school and gave a most helpful address to the boys. The University extension work is proving a profitable addition to the school work. Dr. E. E. Sparks of the University of Chicago has completed his course on American History, and Dr. Raymond begins this month his course upon European Capitols and their Social Significance.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

W. A. Meeting.

The monthly meeting of the diocesan Woman's Auxiliary was held in St. Andrew's guild hall on the 6th inst. The rector of the parish, the Rev. George Burroughs, opened with the missionary Collects, after which the President introduced Sister Hughetta, C.S.M., who is Sister Superior of St. Mary's School, Memphis, and also in charge of St. Mary's-on-the-Mountain at Sewanee. The Sister gave an account of the work done by the Sisters in their training school. Here the girls from the families of the mountaineers are trained in domestic duties, and they find the pupils very appreciative of the school. They develop lovely dispositions and affectionate natures. At the same time their spiritual lives are developed, as they have been generally growing up with but little religious training. Sister Hughetta also told of the new chapel and dormitories which were built at a cost of $3,000, there still remaining a debt of about $800. The meeting was a large and an enthusiastic one, more than eighty ladies being present though the day was cold and blustering. The offerings amounted to $15, which was given to Sister Hughetta for the mountain work.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Work at New Ulm—Meeting of Clericus—Bishop's Reception—Warden Butler Resigns.

A lot has been secured for a church building in New Ulm. This was made possible through the generosity of Mrs. H. T. Welles of Minneapolis. New Ulm is one of the largest towns in the southern part of the state and the population is mostly German. The prospects for the Church are good.

The Twin City Clericus met at St. Peter's Church, St. Paul (Rev. C. H. Shutt), this week. A paper was read by the Rev. S. B. Purves on Suffragan Bishops. He contended that till such a form of the episcopate was permitted that it would be impossible for the Bishop to be generally the first missionary to enter new fields. The Suffragan Bishops should have definite duties assigned them, and the position should be a life office. Objections were made that strong men would not accept such an office, being a subordinate position. Such, however, is not the case in the Church of England. In America there is no difficulty finding strong men to hold subordinate positions in the business world, also the army and navy. This is done for love of money and love of country. Should not—the writer asked—the love of God be as potent in the Church?

Bishop and Mrs. Edsall were informally at home one evening this week to meet the clergy of the Twin Cities and their wives. The affair was a most delightful one and was of course largely attended.

The warden of Seabury, who is abroad, has lately sent to the trustees his resignation of the office of warden. A very grave responsibility now rests with the trustees to elect a strong man intellectually and spiritually and also a leader and inspirer of men.

NEWARK.

Edwin S. Lines, D.D., Bishop.

C. B. S. Meeting.

A meeting of the New Jersey Conference of the Confraternity of the Blessed Sacrament was held in connection with the semi-annual meeting of the Council, at St. John's Church, Bayonne, on January 29th. A Solemn Mass of Requiem was sung for the repose of the souls of departed members of the Confraternity. The rector of the parish and Secretary General, the Rev. E. B. Taylor, was celebrant, the Rev. Chas. Mercer Hall, rector of Holy Cross, Kingston, N. Y., was deacon, and the Rev. Geo. W. Lincoln, rector of St. John's, Newark, was sub-deacon. The Rev. R. R. Upjohn was master of ceremonies; the Rev. Messrs. Augustine Elmendorf and W. M. Mitcham, cantors, and Rev. G. H. Dennison, organist. The *Missa pro Defunctis*, as arranged by the Rev. J. M. Raker, was sung entire by the clergy. A large number of the clergy sat in choir and nave and a fairly representative congregation was present. A historical sermon was preached by the Rev. John Sword, rector of Holy Cross, New York City. Father Sword took occasion to recall the names of many of the devoted members of the Confraternity in the early days, and dwelt at length upon the manful stand taken by these early pioneers of the Catholic Faith.

After luncheon, served in the guild room, the Conference met in the upper sacristy, the Rev. John S. Miller, rector of the House of Prayer, Newark, in the chair. Father Lincoln, the Director of the New Jersey Conference, conveyed the felicitations of the Superior-General, the Bishop of Fond du Lac, and Father Taylor read a letter from Bishop Lines of Newark, regretting his inability to be present and sending his blessing. In the absence of the secretary of the Conference, the Rev. Archibald Judd of Trinity Church, Paterson, Father Mitcham of Hackettstown was elected secretary *pro tempore*. After routine business, a helpful discussion was entered into on the question of pure elements —both bread and wine—for the reverent celebration of the Divine Mysteries. Speeches were made by the Rev. Dr. Oberly, rector of Christ Church, Elizabeth, and the Rev. Fathers Miller, Taylor, Hall, Pulsifer, Sword, Bogert, Upjohn, Mitcham, and Lincoln. Several grants of vestments and sacred vessels were made to poor parishes and missions, and a committee was appointed to make the arrangements for the annual Council meeting to be held on the octave of Corpus Christi at St. Paul's Church, Brooklyn, at the invitation of the Rev. W. E. L. Ward, rector. After the enthusiastic meeting a social hour was enjoyed by the clergy.

The Bishop has appointed the Rev. Henry M. Ladd as examining chaplain, to fill the vacancy made recently by the removal of the Rev. E. H. Cleveland to the Diocese of Massachusetts. Mr. Ladd is rector of Grace Church, Rutherford, and has accepted the appointment.

OKLAHOMA AND INDIAN TERRITORY.

F. K. Brooke, D.D., Miss. Bp.

Men's Banquet

The first annual banquet for men of St. Paul's parish, Oklahoma City, was held at the Marquette Club rooms, Saturday evening, January 28th, when 86 men participated. The addresses following the banquet were all of a high order and much enthusiasm in Church work has resulted. Bishop Brooke, in speaking of what the Church stands for, touched upon three things: the open door, the short creed, and orderly worship. The open door because the Church binds no rules upon the consciences of men; the short creed because only the essentials of the Christian Faith are stated; orderly worship, which is the result of the Church's wisdom and experience through all the ages. Everyone present was delighted, and much credit is due the vestry and its several committees for the manner in which every detail was pleasantly carried out. It is proposed to hold such a banquet annually as a feature of the work of St. Paul's parish.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Gift to St. John's Church—Personals—Various Meetings.

Old St. John's Church, Brown below Third Street, has received a pledge of $1,700

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on condition of raising a like amount for rebuilding the organ in this venerable church. This instrument is one of the oldest in the city, if not in the country. It is also an exceedingly mellow and sweet-toned instrument. In its day it was of unusual size and quality, and it has retained its quality. Earnest efforts will be made to complete the fund. Most of the tone material will be preserved in the rebuilding. Only the action and accessories, which are now much impaired and dilapidated, will be replaced. St. John's has a large and very well trained volunteer choir under its efficient and hard-working organist, Mr. Henry A. Wood.

The Rev. John H. Hill, curate at St. Paul's Church, Harrisburg, has been called to the rectorship of All Saints' Church, Moyamensing, Philadelphia. Mr. Hill was long connected with St. Paul's Church, as a boy, Aramingo, Philadelphia, and pursued his studies in sacred theology first at the General Seminary in New York and subsequently at the Divinity School in Philadelphia.

The Rev. C. Thacher Pfeiffer has resigned as rector of the House of Prayer, Branchtown, after two years' ministry. It is thought that he will become curate at St. John's Church, Newport, R. I.

The following are the selected preachers for the noon-day services under the auspices of the Brotherhood of St. Andrew during Lent at St. Stephen's Church, Philadelphia: The Rt. Rev. Ozi W. Whitaker, D.D., the Rev. J. O. S. Huntington, O.H.C., the Rt. Rev. Frederick Burgess, D.D., the Rev. L. N. Caley of Philadelphia; the Rev. C. Ernest Smith, D.D., of Washington, the Rev. Edgar Cope of Philadelphia, the Rev. Stewart P. Keeling of Philadelphia, the Rev. J. Henning Nelms of Philadelphia, the Rev. Norman Van Pelt Levis of Philadelphia, the Rev. James S. Stone, D.D., of Chicago, the Rev. Floyd W. Tomkins, S.T.D., of Philadelphia, and the Rev. Beverley E. Warner, D.D., of New Orleans, rector-elect of St. Stephen's, Philadelphia. The Rev. David McConnell Steele of the Church of St. Luke-Epiphany, Philadelphia, was to have been one of the preachers, but because of serious illness, was compelled to recall his acceptance.

A week's mission was begun in the Church of the Atonement (the Rev. I. Newton Stanger, D.D., rector), on the Sixth Sunday after the Epiphany. The missioner was the Rev. John R. Matthews of Cambridge, Ohio.

The Rev. Albert S. Cooper, one of the curates of St. Elizabeth's Church (the Rev. William McGarvey, D.D., rector), has been appointed a missionary to China, and preached his farewell sermon at Evensong on the Sixth Sunday after Epiphany in St. Elisabeth's Church, Philadelphia.

On the Fifth Sunday after Epiphany, the Rev. W. C. Richardson, rector of St. James' Church, Philadelphia, made a plea for $30,000 for a parish house in connection with St. Timothy's Chapel, Eighth and Reed Streets, Philadelphia, which has recently been placed under the care of St. James' Church. St. Timothy's Chapel is in a section of the city rapidly filling up with foreigners.

Under the auspices of the Missionary Society of the Philadelphia Divinity School, another series of missionary services were held on the Sixth Sunday after Epiphany; and at St. James', Kingsessing, and at the Church of the Incarnation, Philadelphia. At the latter church Mr. George C. Thomas was one of the speakers.

On Washington's birthday a solemn Evensong will be sung at the Church of the Transfiguration (the Rev. Hibbert H. P. Roche, rector), at which time the preacher will be the Rev. Father Huntington, O.H.C.

The pre-Lenten meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew will be held at the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector), on Tuesday evening, February 28, 1905. The speaker of the evening will be Mr. Robert H. Gardiner, President of the National Council of the Brotherhood of St. Andrew in the United States of America. Mr. Gardiner will address the Church Club on Monday evening, February 27th, on "The Church's Opportunity."

A great improvement is contemplated for St. Matthew's Church, Francisville (the Rev. J. Henning Nelms, rector). Hitherto the architecture has been severely plain, although the original plans provided for a tower at the southeast corner. Plans are being perfected and the funds pledged by which the tower will in a short time be built. It will cost about $1,400. This parish recently passed its seventy-fifth year and a remarkable history is being prepared, the earlier chapters of which give a layman's view of the earlier years of the Diocese under Bishop White: "One cannot help thinking," writes Francis A. Lewis, Esq., "what progress our Church might have made in Pennsylvania, if the Bishop, between 1800 and 1820, when in the prime of life, had been more active and pushing—instead of spending his time in the city of Philadelphia, ministering to the congregations of which he was rector, and letting the Methodist circuit-riders put in their work in other sections of the Commonwealth."

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Meeting of Southern Convocation—Death of Rev. Joseph Barber—New Church at Jeannette.

The mid-winter meeting of the Southern Convocation took place on Monday and Tuesday February 6th and 7th, at St. Peter's Church, Uniontown (the Rev. F. E. J. Lloyd, D.D., rector). On Monday there was choral Evensong at 7:45, with a sermon by the Bishop of the Diocese, who also confirmed a class of fifteen.

On Tuesday morning there was a celebration of the Holy Commuion by Bishop Whitehead at 7:30, with a brief meditation on "The Priest at the Altar," followed by breakfast in the parish house. At 9:30, Morning Prayer was said in the church, and at 10 o'clock the business session was held in the parish house, at which an invitation was accepted from the St. James' Memorial Church, Pittsburgh. to hold the June meeting in that parish.

Following this meeting came a paper by the Rev. Dr. Lloyd, on "The Parochial Mission." Dr. Lloyd was the originator of the Society of St. Philip the Apostle, whose object is the giving of missions wherever desired. At 11:30 the Rev. Dr. Byram of St. James' Memorial Church, Pittsburgh, gave an exegesis of St. Mark xvi. 17 and 18, with parallel passages. From one to three there was an intermission for luncheon, which was served in the parish building by the ladies of the congregation, followed by some short speeches and a social hour. At 3 o'clock the Rev. Dr. Ward of St. Peter's Church, Pittsburgh, read a paper on "Preaching," which elicited an animated discussion. At 4:30

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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D. Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

Address: The Sister in Charge of the School.

there was a rather unusual feature, namely, the inspection of the Uniontown companies of the Boys' Brigade, by Bishop Whitehead, who is Chaplain-General of that association. About fifty boys were in line, and made a very creditable showing and were heartily applauded. After Evensong in the church at 7:30, the Rt. Rev. Lemuel H. Wells, D.D., Bishop of Spokane, gave an account of his work in that faraway jurisdiction. Other clergymen present besides those named, were the Archdeacon of the Diocese, the Rev. L. F. Cole, the Archdeacon of Pittsburgh, the Rev. H. A. Flint, the Rev. Dr. McLure, Oakmont; and the Rev. Messrs. Cartright of New Haven, Rambo of Brownsville, and Schulz of Pittsburgh.

On Friday, February 9th, at his home in Du Bois, the Rev. Joseph Barber entered into the rest of Paradise, in the 79th year of his age. Mr. Barber was ordered deacon in 1873 by the Rt. Rev. J. B. Kerfoot, D.D., first Bishop of Pittsburgh ,and served faithfully as a deacon until 1892, when he was advanced to the priesthood by Bishop Whitehead. All his ministry was spent in missionary work in Jefferson and Clarion Counties, and he retired from active labor in 1894, and has since been living quietly at Du Bois with his daughter. His death was caused by the disabilities incident to old age. The funeral services were held on Saturday afternoon by the Rev. P. L. Donaghay of Du Bois and the Rev. L. F. Cole, Archdeacon of the Diocese, representing the Bishop, at the Church of the Intercessor, Sugar Hill, and the interment was at that place.

On Sunday, January 22nd, the new Church of the Advent, at Jeannette, was opened with a service of benediction by the Bishop of the Diocese, assisted by the Rev. H. Hobart Barber, rector of Christ Church, Greensburg, and priest in charge at Jeannette. The church was filled to overflowing, and the Bishop's sermon on the Love of God and the Church as God's instrument of ministering to the various needs of humanity, was listened to with marked attention. Five young persons were confirmed by the Bishop during the service. A vested choir of boys and girls made its first appearance on Sunday evening, and rendered the music very acceptably.

The church is in the centre of the town, on a corner lot, brick-cased, and will seat two hundred. It is handsomely furnished. The walls are tinted in buff, the pews and choir stalls are of oak, the pulpit is carved oak, octagonal in form, with open Gothic arches. The lectern is brass, and is a memorial of the late John Graham. The credence is Gothic, with canopy. The altar is of carved oak in five panels, and the reredos in three panels, rises to the height of 12 feet, and is Gothic in design. The cross throne is enriched by the "Agnus"; above the cross is a carved dove descending. The altar, reredos, cross, vases, and altar desk are a memorial of the late Jane McDonald, and were paid for by funds provided by her before her demise. The candlesticks are a memorial to the late Mrs. Merrill, mother of Roland Merrill of Jeannette. The brass and oak Communion rail was given by the Hon. G. F. and Mrs. Huff as a thank-offering. The stone font was presented by the congregation of Christ Church, Greensburg; and the Bishop's chair by the children and vestry of the same church; the processional cross was purchased by contributions from various sources. The organ was the gift of a citizen of Greensburg.

CHOIR AND CHANCEL—CHURCH OF THE ADVENT, JEANNETTE, PA.

At 4 o'clock he visited the lodge of the Society of Elks, where an entertainment called "Twilight Vespers" was in progress. The programme, consisting of sacred music and suitable services, was interrupted for twenty-five minutes and the Bishop invited to address the large audience. It is probably the first time that an address has been given to such an assembly. The Bishop both enjoyed the entertainment, and expressed himself as most grateful for the opportunity of making new friends as well as speaking to many who

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.
Edw. W. Osborne, Bp. Coadj.

Bishop Osborne's movements—Important work at the State University.

The visit of the Bishop Coadjutor to Centralia was marked by some interesting and unusual features. The Bishop arrived Saturday morning from Mt. Vernon, where he had spent a day, with a previous day at McLeansboro, these two places being under the care of the priest of Centralia. A Saturday service of preparation for Holy Communion was well attended in spite of bitter weather, and made a deep impression on those present. In addition to the early celebration and usual Sunday services, the Bishop at 3 o'clock attended Radway Young Men's Christian Association and talked for nearly an hour on the results of foreign missions on native peoples.

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A. H. HANSON, G. P. A., CHICAGO.

are seldom seen in church on Sunday. Monday morning of this week the Bishop spent in the new High School, carefully inspecting, under the guidance of Principal Elliott, the whole building with its wonderful heating and ventilating apparatus. At the conclusion of the opening exercises he also gave a talk to the 300 students on the character and achievements of Mr. Cecil Rhodes of South Africa. The bitter weather naturally affected the Sunday congregations, but the Bishop, who looked the picture of health, seemed to enjoy his Sunday.

The Bishop Coadjutor tells of an important work begun at the Illinois State University, Champaign:

"There are about 2,500 students in this university, among whom are 600 girls and young women. We have not been able to find out how many of these young people belong to the Church, but some think the number is as high as two hundred. There are probably many others of both sexes whom the Church might help. The Seymour Guild House is a beginning of help for the young men. We now most thankfully record a beginning of hopeful work for the young women. The General Board of Missions has granted $500 a year towards the support of a Deaconess for this work, and Deaconess Florence Sloan has been appointed to it.

"The present plan for the deaconess' work is that she shall have rooms near the University, where she can receive the Church girls and hold Bible classes and other instructions, besides meeting them in friendly and social ways. She will also endeavor to visit them in their rooms. In this way all the girls who belong to the Church will be found out, cheered, and strengthened in their work, and through them many others may be reached with the sympathy and help they so much need.

"With the Fall term we earnestly hope that a house may be opened for girls, similar in its general plan to the Seymour Guild House for young men."

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

A Day Nursery Started—Personals.

On the feast of the Purification there was started in the Olympia Mills district, a day nursery and orphanage under the supervision of Mother Mary Margaret, C.A.A., assisted by Sister Nellie. The service of blessing was conducted by the rector, the Rev. Charles Martin Niles, D.D. The use of a cosy six-room house has been given to Dr. Niles by the mill authorities, and this has been transformed into a most attractive home for the children. It is an extension and enlargement of the work done by Trinity Church among the cotton mill operatives in this corner of the South where is located the largest cotton mill under one roof in the world.

During the winter vacation of the University of the South, two of the theological students from this Diocese are at work in the Diocese—Mr. W. W. Memminger at Gaffney, and Mr. John Kershaw at Adams Run.

The Rev. Percy C. Webber is to conduct a mission at the Church of the Holy Communion, Charleston (Rev. H. J. Mikell, rector), beginning on St. Matthias' day and ending on Quinquagesima Sunday.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

Death of Mrs. Coxhead—Work at Christ Church, Yankton.

Christ Church, Yankton, has just sustained a severe loss in the demise of Mrs. Eugenia, the beloved wife of Major John T. Coxhead of that city. Mrs. Coxhead was an educated Churchwoman of consecrated life and of many excellent gifts which she devoted to the betterment of her neighbors and the education of the young in the principles, history, and ways of the Church. She was a habitual attendant at all Sunday, saints' day, and week-day services, a tireless worker in the guilds, in sewing school, and in the Sunday School. All the beautiful sanctuary furnishing of Christ Church in wood-carving and embroidery is the work of her skilful hands. She trained and directed the work of a large altar guild in the things pertaining to the care of the sanctuary, for reverence, for cleanliness, for beauty, and for glory. She was always hunting up moral or spiritual weaklings and leading them to the Church, and helping them to stand up and walk alone. Her solicitation at the hour of her departure hence was not about herself but all about such as these. So it is that the Church and all the people lament her as "a woman full of good works."

Requiescat in pace!

During the year the parish of Christ Church, Yankton, has succeeded in wiping out the balance of a debt of $2,000 which existed when the present rector assumed charge. Beside getting rid of the debt, other work has been accomplished in the course of the year which may be mentioned. Christ Church is some twenty years old, a cruciform Gothic structure, built of brick, with a seating capacity of 350 people. The ceiling is open work, and generally the interior is considered handsome. The tower was blown down while in course of construction, and one story of it was rebuilt. A hot-water plant was installed at a cost of $1,400, which worked so that for 20 years Christ Church, Yankton, enjoyed the reputation of being the most frigid spot on earth outside of Alaska. Some of the wise men said the cause of the cold lay at the door of the heating plant, and some said no, but the heat escaped through the open work in the ceiling. So to satisfy both parties, the roof was taken off the church and a coat of plaster put on the upper side of the open ceiling and a new roof put on, and at the same time the old heating was torn out and a new plant put in. The tower was also completed, and 1,700 feet of cement walk laid round the church lot. This work cost $3,200, but it is paid for. There is no debt of any kind on the church or the guild house now. During these Arctic days the church is as warm as a morning in June, and those who said it was the heating plant

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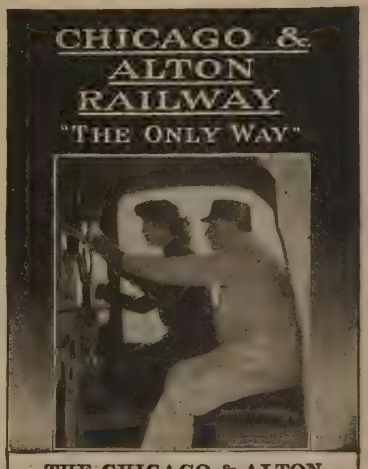

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and those who said it was the ceiling, each say "I told you so," and both are happy.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Church Club, Memphis—Choral Society Organized—Church Club at Nashville.

A Church Club has been organized in the city of Memphis, the first meeting being held in Calvary parish house, at the call of the Bishop of the Diocese, and the following officers were elected: Mr. Bolton Smith, President; Mr. George Glascock, Vice-President; Mr. Richard H. Allen, Secretary and Treasurer; Mr. Levi Joy, Mr. Weaver R. Kendall, Jr., Mr. G. Walter Goodman, *et al.*, Membership Committee; Messrs. E. L. Menager, C. A. Dessaussure, J. A. Goodwin, *et al.*, Executive Committee. It is proposed to have a banquet in Easter week, at which prominent Churchmen will be guests.

A Choral Society has been formed, made up of the church choirs of Memphis. A meeting has been had and plans formulated for permanent organization. Mr. R. Jefferson Hall, director of the choir of Calvary Church, is the principal promoter.

The recent death of Mrs. Lily Martin Austin, wife of Mr. J. A. Austin, caused profound expressions of sorrow on every side. She was a faithful member of Calvary Church, Memphis, and interested in the various departments of Church work, especially that of missions. She was a member of St. Mary's League to aid the work among the colored people and active in the Woman's Auxiliary. A tablet has been placed to her memory in Calvary Memorial Hall.

At Nashville, upon the organization of the Church Club, the following officers were elected: The Bishop of the Diocese, Honorary President; Rev. William B. Allen, President; C. S. Martin, First Vice-President; Major G. R. Knox, Second Vice-President; Marsh T. Polk, Secretary; John R. Jackson, Treasurer; C. B. Castner, Chairman Membership Committee; W. F. Hunt, Chairman Executive Committee. The Bishop is expecting to deliver a lecture on Unity of Church Clubs in February.

St. John's Church, Knoxville, is working to have the balance of its debt paid by Easter and the church consecrated about that time.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Brotherhood Notes.

Messrs. McAllister and White of the Brotherhood of St. Andrew headquarters, Boston, are travelling through the Southern States and visiting the larger parishes in the interest of the "forward movement." While in Texas, they visited Galveston, Houston, Angleton, Austin, Temple, Waco, and Palestine. A working chapter of the Brotherhood was found at Waco only. As a result of an inspiring meeting arranged for at short notice at Palestine, an inactive chapter was revived with a membership of fourteen of the most influential men of the parish. Mr. McAllister writes, in connection with his stay in Texas: "In general we have been well received, and we look for a revival of this work, the collapse of which is due, in most cases, to lack of recruits, which means Junior work. Perhaps the most striking instance of the efficiency of this work as a contributing cause is the record of Trinity Junior chapter, Galveston, which, lasting but three years, counts two members in the ministry (Diocese of Texas), and two others in the Theological Department at Sewanee. We are also informed that Trinity Church, Fort Worth (Dallas), was founded in part through the efforts of the old chapter in St. Andrew's."

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Monthly Meeting of W. A.

The monthly meeting of the diocesan branch of the Woman's Auxiliary at St. John's Hall, on Tuesday, February 7th, had again some features of special interest. After the missionary prayers, the roll call showed 21 parish branches represented, and the reading of the minutes, in which are now incorporated the parish reports, gave evidence of much good work for the comfort of missionaries in various localities. Those present then most gladly welcomed the Bishop of the Diocese, who came in to speak of some matters in which he wished the coöperation of the Auxiliary. Chief among them was the work in the Maryland counties; and in this connection he warmly thanked the society for the comfort which its labors had brought to the families of the missionaries whose stipends are so inadequate; and especially for the delicacy with which this aid had been offered. He said that he had recently passed through a time of despondency in regard to this part of the Diocese—a few months ago ten parishes, with their old colonial churches, were vacant and it seemed impossible to fill them, with the meagre salaries offered, and he had even been obliged, at the request of the Missionary committee, though much against his own feelings, to ask the clergy to see that the diocesan apportionment for their parishes was paid before that for General Missions. But now a great and happy change had taken place—not so much in increase of funds, but that he had found men—splendid men, earnest-hearted and specially fitted for this work, willing to go to these neglected fields. The Bishop spoke particularly of some of these, dwelling upon their exceptional qualifications, and said that he was negotiating with others, and thought that in a short time there would be no vacant places; and he asked the Auxiliary to help in making the rectories comfortable and supplementing the stipends with missionary boxes. The Rev. Mr. Neve, from the missions in the mountains of Virginia, was then introduced, and gave a deeply interesting account of his work among a people who until recent years have been not only outside of all Churchly influences, but outside of civilization as well. Here there is now a church, built by the woman's Auxiliary of Virginia, and a settlement house, which is invaluable as an object lesson of proper Christian living. Schools have been established at various points, reclaiming the children from a wild life and doing much to raise the tone of the whole community. Several instances were related of special interest—one of a young lady teacher, who had bravely borne all the hardships incident to such a life, and who, finding a place where the children knew nothing of Christmas, gathered them and their parents to tell them the story, and to make them happy with a Christmas tree. A party of rough and reckless men determined to break up this effort to introduce an element to which they were hostile; but going to the place with this intent, they looked in the window, and seeing the happy faces of the children, and the young teacher, standing on a stool while she read of the first Christmas night, their hearts failed them and they left the little gathering in peace. Another helper of the missionary was a college student who, during his vacation, went up into the Lost Mountain, and was at first despised for his youth, but in a short time so won the hearts of the rough dwellers that they followed him from place to place, as he held simple services, and

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missed him greatly when he returned to his studies. An offering was taken for Mr. Neve's work, at the close of the meeting.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Death of Mr. H. B. Lewis.

The death of Horatio B. Lewis, Saturday, February 4th, came as a great shock to his Ypsilanti friends, few of whom knew of his illness or of his return to this city. He had been so strong, so actice, that it seems impossible that he can have passed from life.

Mr. Lewis was born at Dexter, Mich., in May, 1864, the son of the Rev. Albert C. Lewis, a prominent Episcopal clergyman. When six years old he went to Elk Rapids, and was a potent factor in the development and life of that place for many years. For twenty-one yars he was with the Elk Rapids Iron Company, the last six years being the vice-president and general manager. He was a member of the vestry of St. Paul's Church of Elk Rapids, and often conducted the services, as for many years he was a licensed lay reader. He was one of the most prominent laymen in the Diocese of Western Michigan, and a power in the Brotherhood of St. Andrew, being for some time a member of the diocesan Council.

Last year Mr. Lewis, shortly after coming here, went to Cuba as general manager of the plantation of of the Cuban Products Company, near Holguin. The settlement was named Lewiston in his honor, and here he established the first mission church in Cuba, using his own dining-room as a place for services, and winning a goodly congregation from a large circuit. From this church others gained the inspiration to start missions, and the seed he sowed thus in Cuba is bringing a bountiful harvest. This winter he has been at Boyne City, looking after large lumber interests, and it is thought exposure to the severe climate brought on the fatal attack of bronchitis.

Mr. Lewis leaves six children, Albert, Evangeline, Cyril, Hortense, Adelaide, and Mary Helen, who, with their mother, will remain in Ypsilanti.

The Rev. Wm. Gardam conducted the service, which was made notable by the touching tribute paid to Mr. Lewis by Bishop Gillespie who, despite his 87 years and feeble health, came across the state to give testimony to the worth of his friend of thirty years. He said that Mr. Lewis was most of all a true man, honorable and courteous in business, righteous in his life, fervent in spirit, serving the Lord with all his heart and mind. He told how Mr. Lewis had been beloved throughout the western Diocese for his labors in the Church, which had twice sent him as its representative to the General Convention of the Church, and of all that he had done to keep the work of the Church prosperous in different communities. He spoke of his beautiful home life and the faith he expressed just before his death of higher ministry in store for him, and in closing, the venerable Bishop appealed to other men to take example from this life to make religion more a part of their own lives and to work for God in everything.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Rev. John K. Dunn's 10th Anniversary.

The 10th anniversary of the rectorship of the Rev. John K. Dunn of Christ Church, Warrensburgh, was made memorable by an address to the rector from the congregation, closing with the following resolution, offered by Mr. C. A. Shepard: "That we, the members and friends of Christ Church, hereby express to our beloved rector, the Rev. John K. Dunn, our deep appreciation of his many years of faithful efforts for Christ and this Church, of the great value and successful results of his services in this parish, and of those many personal qualities which have so endeared him to us as pastor and friend. And we wish that in the future he may give to us many more years as well spent as those he has given us in the past."

Mr. Dunn has been the Secretary of the Diocese also, for ten years.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Cornerstone Laid—Christ Church Consecrated—Parish House Opened—Legacies.

An event long looked forward to by the officers of the Church Charity Foundation, took place on the feast of the Purification, February 2nd, when Bishop Walker laid the corner stone of the new "Thomas Thornton Memorial Building," Buffalo, to replace the old structure in which the aged inmates have been sheltered for so many years. The Bishop was accompanied by many of the city clergy, and the Hutchinson Memorial Chapel was filled with the managers, associates, and friends of the Church Home. Here the services, owing to the severity of the weather, incident to the occasion were held, the actual laying of the corner stone out of doors occupying but a very few minutes. Among the articles of general interest deposited in the stone, was a copy of a letter written in April 1859 by the Rev. Dr. Shelton, in which mention is made of a gift of $40 from Mrs. E. H. Howard, which was the beginning of the fund for the erection of the first buildings of the

(*Continued on Page* 566.)

READS THE BOOK

"THE ROAD TO WELLVILLE" POINTED THE WAY.

Down at Hot Springs, Ark., the visitors have all sorts of complaints, but it is a subject of remark that the great majority of them have some trouble with stomach and bowels. This may be partly attributed to the heavy medicines.

Naturally, under the conditions, the question of food is very prominent.

A young man states that he had suffered for nine years from stomach and bowel trouble, had two operations which did not cure, and was at last threatened with appendicitis.

He went to Hot Springs for rheumatism and his stomach trouble got worse. One day at breakfast the waiter, knowing his condition, suggested he try Grape-Nuts and cream, which he did, and found the food agreed with him perfectly.

After the second day he began to sleep peacefully at night, different than he had for years. The perfect digestion of the food quieted his nervous system and made sleep possible.

He says: "The next morning I was astonished to find my condition of constipation had disappeared. I could not believe it true, after suffering for so many years; then I took more interest in the food, read the little book, "The Road to Wellville," and started following the simple directions.

"I have met with such results that in the last five weeks I have gained eight pounds in spite of hot baths which take away the flesh from anyone.

"A friend of mine has been entirely cured of a bad case of indigestion and stomach trouble by using Grape-Nuts Food and cream alone for breakfast.

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The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

Farm Products.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

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We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

Competition open to all.

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(L. C. DEPARTMENT)

St. Helen, Mich

WESTERN NEW YORK.

(*Continued from* 564.)

Home. After the services in the chapel, an address of welcome was made by Mr. Henry R. Howland, President of the Board of Managers, after which Bishop Walker spoke briefly on the object which had brought together the friends of the Home on the feast of the Purification, commending, as among the most Christian of duties, the care of the aged. The Rev. W. North, L.H.D., rector of St. Luke's parish, followed with an address in which he reviewed the history of the Home. Another structure to be called the "Service building," and furnishing heat and light, culinary and laundry service to both the Orphanage and the Home for the Aged and connecting both buildings, is also in process of erection.

FRIDAY, February 3d, will long be remembered by the Churchmen and people of Corning as the day when the beautiful Christ Church (Rev. W. C. Roberts, rector) was consecrated to the service of God by Bishop Walker, assisted by the rector and a goodly number of visiting clergy. Simple, impressive, and solemn were the services in which all participated from the time the ceremonies began, at 10:30 A. M., until they were dismissed with the final benediction at 1 P. M. The Bishop preached the consecration sermon from I. Cor. xii. 26, in which he reviewed the work of the parish for the last ten years and congratulated rector and people on the results for which they had been laboring and which brought them to the services of this day. The day chosen for the consecration of Christ Church was particularly happy in that it marked the tenth anniversary of the formal opening of the edifice by the late Bishop Coxe, and also corresponded closely to the 50th anniversary of the occupation of the first edifice, still standing in another part of the town. The offerings at the service were devoted to diocesan missions. After the service, the women of the parish Aid Society served a luncheon to the Bishop and visiting clergy, the rector, vestry and choir in the parish house.

THE HANDSOME new parish house of Trinity Church, Buffalo, was formally opened by Bishop Walker, assisted by the rector, the Rev. Cameron J. Davis, on Tuesday afternoon, February 7th. Every seat in the large assembly room was filled with parishioners and friends, among whom were many of the city clergy. After a brief devotional service, the musical portions of which were rendered by the parish choir under Mr. Seth Clark, their choirmaster, the rector made a brief address, very full of feeling, in which he expressed his own pleasure and that of every member of the parish at the completion of the work, paying a special tribute to the zeal and forbearance displayed by Mr. Chas. H. Williams, chairman of the building committee, in dealing with the many problems he was called upon to face. Mr. Williams followed with a brief but comprehensive statement of the succession of events which led up to the present completed and beautiful structure, which represents, he said, an outlay of over $56,000, and exceeding by less than $100 the amount appropriated by the vestry. Bishop Walker then added his congratulations, saying that he heartily approved of such a building where the work of missions and recreation were alike possible. At the close of the services, the building was thrown open to the inspection of those present, and refreshments were served by the wives of the vestrymen. The parish house, which has been described in detail in these columns, as a handsome structure of brown stone, is of the Oxford style of architecture.

BY THE will of the late Mrs. Adelaide Richmond Kenney of Batavia, recently deceased, daughter of the late Dean Richmond, the following bequests of interest to the Church are made: To St. James' Church, Batavia, $100,000; for a new church in Batavia, in memory of her husband, Dr. W. C. Kenney, $60,000; for a permanent endowment of the new church, $28,000; for an income to be added to the salary of the rector of St. James' Church, Batavia, $12,000; the Rev. Dean Richmond Babbitt, rector of the Church of the Epiphany, Brooklyn, her cousin, receives outright, $5,000 with the added use of $20,000 during his life, on his decease the latter goes in equal shares to his children; his infant daughter Adelaide, a namesake of the testatrix, receives also outright $5,000; to the Rev. A. M. Sherman, formerly rector of St. James', Batavia, $5,000 outright; to Hobart College, $5,000; to St. Faith's School, Saratoga, $6,000; to the Society for the Maintenance of Disabled Episcopal Clergymen, $5,000; to St. Joseph's (R.C.) Church, Batavia, $5,000 (in memory of her husband, a member of that faith); to the Presbyterian, Baptist, Free Baptist, Methodist Episcopal, and (2) German Protestant churches of Batavia, $1,000 each. Other large bequests to relatives and employees. The estate is estimated to be worth $1,500,000 ,but other estimates place a much higher value upon it.

"ADVANTAGES OF MAKING A WILL," is the title of a little brochure published by the Equitable Trust Company of Chicago. It contains a number of hints invaluable in the making of a will or the disposition of an estate. A glimpse at the half-tone reproduction of the fascade of the beautiful home of this company, which adorns the cover page of the brochure, brings to mind the evolution which is displacing the individual trustee and placing the management of estates and trust funds into the hands of these vast corporations. However, the change means greater security and accuracy, and economy as well, which are all-important factors in the care of an estate. The brochure is sent for the asking. (Address The Equitable Trust Company, 152 Monroe Street, Chicago.)

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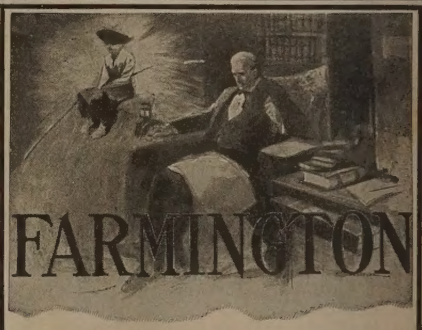

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